THE SAINTS SOLACE:

OR,

The Condition,

And

Consolation

Of

The Saints in the Earth.

Deliuered in certaine Sermons at *Eatonbridge* in *Kent*.

By the Minister there.

Psal. 94. 19.

In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

LONDON,
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BIBLIOTHECA·BODLEIANA·

TO

The right worshipfull, Sir *Robert Heath* Knight, his Maiesties Attorney Generall: Grace and all good blessings from God the Father, and our Lord Iesus Christ.

Right Worshipfull:

WHat the Elders of the Iewes *vnto Iesus Christ, of the Centurions loue* vnto their Nation[a], *might bee said vnto all, of your loue*

Αγαπᾶ τὸ ἔθνος ἡμῶν, καὶ τὴν Συναγωγὴν ἐκ τῆς ἐμοῦ δέ μετον ἡμῶν.

[a] Luk. 7. 5.

and care of our Eaton-
bridge; *where by Bap-*
tisme you were initiated,
and whereof the spirituall
[b]Esth.10.3 wealth[b], *you haue earnest-*
ly sought, both by your owne
bountie, and other annuall
pensions procured by you,
from your worthy friends[*].
and worshipfull alliance in
the adiacent parts, vnto the
Minister, which should bee
there resident, to edifie *the*
people on the most holy
faith. *It is not to be forgot-*
ten of any, how you began to
honour God, when he began
to honour you, and how hee
hath gone on, in honouring
you, as you haue him: If
any

any ſhould, I cannot, nor will forget your great goodneſſe extended towards me (of all the Lords ſeruants the leaſt and vnworthieſt) ſince you firſt ſaw me: your counſell, countenance, and encouragement after my firſt entrance into that Cure, *(now eleuen yeares paſt:) and lately your powerfull hand ſtretched out, in the happie ſtrength thereof, to ſaue mee from the reproches of them that would haue [c] ſwallowed mee vp; are (if I would ingratefully be ſilent) moſt euident teſtimonies to the vnderſtanding world. And yet vnto*

[c] Pſal. 57. 3.

all theſe (as if all theſe were ſmall in your ſight) it pleaſed you afterwards to adde other fauours, when you tooke me to your houſe, and ſent mee home, not emptie, but full of comfort and courage in the worke of the Miniſterie, for the time to come. As Dauid *vnto the Lord, I might ſay vnto you;* Is this the manner
d 2 Sam. 7. 19. of man d? What ſhall I render vnto you, for all your benefits towards mee? *My ſelfe I owe you, and ſuch as* I haue giue I you; *Theſe few impoliſhed papers: But what are theſe? of which the acceptation will*

will be the augmentation of my debt: or why these, rather than some other of my labours in that place, which some haply judge (if I would needs to it) more worthy the presse? Nothing but pressure (God is witnesse) brought me to the presse: *and these (being mine immediate Meditations after the Commencement of my* terrible troubles, *and the fruits of those sorrowes, or sorrowfull thoughts, which were then in my soule) would (as I thought) vnto the people of God be acceptable; as it, vnto God himselfe;* the bro-

ken

ken spirit, the broken and
[d] Ps. 51. 17 contrite heart [d].

Nothing else, Right Worshipfull but these rude lines, (which, in the dayes of my trouble, I found by enquiring in the Sanctuarie of God, *or otherwise by reading, meditation, observation, and experience,) have I* (Methenes) *to present unto you: but for you, and your honoured family,* all prayers and supplications in the spirit, *I will (as my daily sacrifice) offer upon the* golden altar [f], *unto him who* regardeth, *and* despiseth not the prayer of the destitute [g]. *The*

[f] Revel 8. 3.

[g] Psal. 109. 17.

Lord

Lord blesse you and assist you in your high calling: The Lord giue you the price of that other high calling of God in Christ Iesus[h], *for which with all Saints you* presse vnto the mark: The Lord make you famous in Bethlehem, and alwayes to doe worthily in Ephratah[i]. The Lord increase you more and more: you and your children. Blessed bee yee of the Lord which made Heauen and earth[k]. *Thus recommending this little booke, with my selfe the poore Author thereof, vnto your implored Patronage and*

[h] Phil.3.14

[i] Ruth.4.11

[k] Psal.115. 14,15.

and Protection. I crave par-don for my boldnesse, and rest

Your Worships euer, and in all dutie bounden,

Eastonbridge, June 7th. *Anno Salutis*, 1630.

Peter Bostock.

THE SAINTS SOLACE:

OR Comforts for the Afflicted.

PSALME 50. VERS. 15.

This is my comfort in my affliction.

THE Booke of Psalmes a common prompt-arie of Medicine; many authorities

Commune quoddam Medicinæ promptuarium. Ambr.

out of it in the booke of Iesus Christ, a Law in which his delight was, and his Disciples exercised, what other song in the house of their Pilgrimage, or reioycing, the Saints together, what other Odes vsed? All admirable, but [a] as the Suns the Moones light, this surpasseth all: The song of songs which was *Dauids*; indited for matter accurately, [b] composed for memorie exquisitely, many prayers to God, many praises of his Word, many professions of obedience comprised therein;

[a] *Ambr. Hic psalmus triplici in rebus omnibus antecellit: 1. Vtilitate. 2. Longitudine. 3. Elegantia & artificio alphabetico. Bellar in tit. huius psal.*

[b] *Masculus. Wicer. ibid.*

therein; Octonaries 22. the parts thereof, euery verse of the 8. in euerie one, beginning in the Hebrew with one letter, this Section with *Zaiin* ¶ a club in figure, in signification a weapon, defensiue, and offensiue for vse. *A defence*, to them that decline not from the Law of God, but remember his Name, his Word, his Iudgements of old, his Statutes and Precepts to keepe the same. *An offence*, to the proud that haue the humble in derision, and to the wicked that forsake the Law.

¶ *Zaiin quasi Zin, i. telum, quod clava figura esse videatur.*

Huius 8 ll. vid v. 51, 52, 53, 54, 55, 56.

What other mysterie better in the letter for the vse of edifying? As other haue laboured with that in *Threni*, we might with the Alphabeticall artifice here; but comfort in affliction being *vnum illud* that one thing which we seeke, we will set our heart on that one thing, and giue our selues wholly thereunto.

Hieron. in Thren. Ier.

The World a Sea in a Similitude, swelling with pride, and vainglorie, the wind to heate it vp, blew, and hate with enuy, boyling with wrath, deepe with couetousnesse, fo-

D. King, Epist. Lond. lect. in Ion.

ming

ming with luxuriousnes, swallowing, and drinking in all by oppressions, dangerfull for the Rockes of presumption and desperation, rising with the waues of passions & perturbations, ebbing and flowing with lightnesse, and inconstancy, brinish & salt with iniquitie, bitter and vnsauourie with all kinde of miserie.

The confession in the Text of an expert Nauigator, as the light in the Admirall, by which so many as saile after him, through that vast, turbid, bellnous, and circumflu-

ous Ocean: may for the strengthning of their seasicke Soules, behold

His { Condition, Affliction. and Consolation, The Word.

1. His Condition or state of life seasoned with Affliction. Afflicted hee was greatly, [a] and would bee remembred with all his afflictions, [b] particulars inducted, in *Psal.* 22. 102. and this 119. [c] the princes, the powers, the proud, the wicked combined against him, yea, sworne against him, and mad against him; what lies forged they? what pits

[a] Psal. 116. 10.
[b] Psa. 132. 1.
[c] Psal. 119. 23. 61. 69. 85. 86, 87. Psal. 102. 3, 4. 8. Vers. 23. Vers. 78. Vers. 61. Vers. 69.

pits digged they perfecu- Verſ.85.
ted wrongfully, conſu- Verſ.86.
med on the earth, waited Verſ.87.
for to be deſtroyed, hun- Verſ.95.
ted with dogs, their feet Pſal.22.16,
ſwift, their mouths deepe
as wide, and their teeth
as ſharpe, compaſſed a-
bout with many bulls, be- Verſ.12.
ſet round with ſtrong
bulls, incloſed with the
aſſemblies of the wicked; Verſ.16.
gaped on with their Verſ.13.
mouthes, laughed to Verſ.7
ſcorne, ſmitten with their
tongues, their tongues as Pſal.52.2,
ſpeares and razors, and 3,4.
words as ſwords, powred & 120 3,4.
out like water, all his
bones ſundred, his heart

Psal.22.14. like wax melting in the midst of his bowels, his strength dried vp like a
Vers.15. potsheard, the reproach
Vers.6. of men, yea, a worme and no man, cast out and
Vers.15. brought into the dust of death.

Preuention. Maruell not that *Dauid* the seruant of the Lord, sound faithfull as *Moses* in all his house, a man after his owne heart,
Acts 13.22 which fulfilled all his will; Beloued as his name sounds, and beloued of the Lord, was exercised with such anxious and grieuous afflictions, for ἐν τῷ ἠγαπημένῳ, in the Beloued

ued [d] *i.* Iesus Christ, the elect of God are all accepted as *Dauid* was, and called all *Iedid* his beloued [e]; yet none exempted from the sufferings of the present time, no not one, not one amongst the excellent from *Adam* to Christ, & from Christ to this our day, that hath not in some measure tasted of the cup which is full of mixture, [f] common as the saluation, and the grace of God which bringeth saluation, [g] tentation, and tribulation. 8. The *Thessalonians* receiued the word

[d] Eph. 1.6.

[e] Psal. 127. 2.

[f] Iude v. 3.

[g] Tit 2.11.

1 Thes. 1.6.

with much affliction.

[b] Heb. 10. 32. [b] The *Hebrewes* inlightned indured a great fight of afflictions.

A conclusion offered. The whole houſhold of faith, all the fellow citizens, all that liue godly, all the ſons of God, all the children of light, all that hold forth the word of life, are in this life partakers of afflictions. Thus I might conclude.

Obiect. *Obiect.* But this doore opened, ſome will oppoſe themſelues, ſpeaking on this wiſe: Hard is this ſaying to the Non-afflicted, that enioy this worlds ioy, proſperity and

and peace; for being without any manner of affliction, whereof all are partakers that are [i] sons, elect, beloued, and accepted, are they not Sp. hated, reiected, reprobated, as *Edom*, [k] & reserued as the wicked to the day of destruction.

[i] Heb. 12 8. μετοχοι πατρος.

[k] Mal. 1.2, 3, 4. Iob 21.30.

Answ. Carnall the peace altogether and without truth, or pride and security the fruit thereof with hardnesse of heart, it's (as the prosperitie of fooles) a blessing cursed, and the *praeludium* to destruction.

Answ.

[m] *A brutish man knoweth not,*

[m] Psal. 92. 6

☞ not, neither doth a foole vnderstand this, but the Spirit speaketh expreſly,

Pſal. 92. 7. *When the wicked ſpring as the graſſe, and when all the workers of iniquity flouriſh, it is, that they ſhall bee deſtroyed for euer.* Take for example the two notorious fooles, [a] the one, the man of *Maon*, whoſe poſſeſſions were in *Carmel*, a very great man, hauing three thouſand ſheepe, and one thouſand goats, and liuing in proſperity, yet ſmitten in a moment, his heart died within him, and he became as a ſtone: [b] the other, the

[a] 1 Sam. 25

[b] Luc. 12. 19.

man

man in the parable, who, when his ground brought forth plentifully, wanted roome where to bestow his fruits, would therefore inlarge his barnes, and having therein laid vp much goods for many years, sing without grace *requiem* to his soule; *Soule take thine ease, eat, drinke, and be merry*; but the same night *his soule was required of him.*

Contrà, this I say and testifie in the Lord, that outward peace and prosperity had, with the peace of God, and of conscience, (the Kingdome

dome of God first sought and found, with his righteousnesse, its the blessing of the Lord without affliction or sorrow added with it [p]. Saint *Iohns* prayer for *Gaius* was, that he might prosper and be in health as his soule prospered. [q] A man behauing himselfe wisely in a perfect way, walking within his house with a perfect heart, [r] vprightly before God, humbly with him, doing iustly, louing mercy, casting on the waters, dispersing, giuing to the poore, communicating with the af-

[p] Pro. 10. 22.

[q] Io. ep. 3. 2.

[r] Psal. 102. 2.

Gen. 17. 2.

Mitah. 6. 7.

fliction

fliction of others in diſtreſſe, if peace & truth be with him in his dayes, its the face of God ſhining on him, the light of his countenance, and the euidence of his prouidence, how otherwiſe ſhould the poore afflicted bee releeued, and their ſoules ſuſtained? [f] *Obadiah* not in caſe to doe it, who ſhall hide the Prophets in a caue, and feed them with bread and water? *Nehemiah* not in fauor with *Artaxerxes*, [g] who ſhall procure any fauour to *Ieruſalem*? *Oneſiphorus*, [h] *Philemon*, and

[f] 1 Reg. 18. 13.
[g] Neh. 2. 3, 4, &c.
[h] 2 Tim. 1. 16. Philem.

and others, not enriched and enabled, how ſhall *Paul*, or the bowels of the Saints be refreſhed? *Dauid* poore afflicted, had friends of ability through the Lord to vphold his
[x] Pſal 54. ſoule[x], for the Lord (he ſaid) was with them.
[y] Pſal. 35. 27. ¶ *The Lord loueth the proſperity of his ſeruants.* Therefore bleſſed with it, they bleſſe him for it,
[z] Iob 31. 20. and [z] the loynes bleſſe them of all that are refreſhed by them, their *righteouſneſſe endureth for euer, and their horne ſhall*
[a] Pſal. 112. *be exalted with honour*[a]. Neuertheleſſe afflicted

with-

without controuersie,

{ Outwardly.
{ Inwardly.

1. Outwardly: reproached and enuied for following and doing the thing that good is. [a] *I considered* (saith the Preacher) *all trauell, and euery right worke, and for this a man is enuied of his neighbour. Cain*, who was of the wicked one, slew *Abel*; wherefore? becauſe his workes were euill, and his brothers righteous [b]. *Ioſeph* was afflicted of his brethren [c], *Daniel* accuſed of the Preſidents [d], Ieſus Chriſt reiected of his

[a] Eccle.4.4.
[b] 1 Io.3.12
[c] Gen.37.4.
[d] Dan.6.4.

his owne, [e] and they that exercise themselues to liue godly in him, [f] persecuted of vnreasonable and wicked men*; wherfore? know ye not that there is enmity put betweene the seed of the woman, and the seed of the serpent [g]? *Demetrius* had a good report of all men, [h] yet *Diotrephes* prated against him with malitious words; the rictous speake euill of the frugall and moderate, that will not runne with them into the same excesse of riot. [i] Thus may the seruants of the most high

[e] Io. 1. 12.
[f] 2 Tim. 3. 12.
* 2 Thes. 3. 2.
[g] Gen. 3. 15
[h] Io ep. 3. 10, 12.
[i] 1 Pet 4. 4

high God, liuing otherwise in as great peace and prosperity as the Carmelite, bee enuied of euill men, and afflicted with the scourge of the tongue, yea, and suffer some losse in some other things, but the LORD, (as the seer to *Amaziah*) is able to giue them much more than that, and to make all grace to abound towards them, that they alwayes hauing sufficiency in all things, (maugre the malicious that enuie and reproach them) may abound vnto euery good worke.

Nabal. 1 Sam. 25.

Ier. 18. 18.

Iob cap. 1.

2 Chron. 25.

2 Cor. 9. 8.

2 In-

2. Inwardly they are afflicted also, but how who knoweth? What feare and trembling *in interiori domo*, yea, what caresulnesse, yea, what
2 Cor.7.11 clearing of themselues from the aspersions of the euill, yea, what indignati-
τῦ πονηρᾶ. Iu.17.5. on, yea, what vehement desire, yea, what zeale, yea, what reuenge vpon themselues, ouertaken with a fault vnknowne to the world? This so to be who will deny? Not one. Besides, if not in themselues, for themselues, yet afflicted they are or may be.

In

In the afflictions { of the Church. of the brethren. of the Lord.

1. Of the Church. [k] Riuers of waters ranne by the riuers of *Babylon*, *Sion* remembred, [l] the sonne of *Hachaliah*, the people of God his countreymen in great affliction and reproach, the wall of Ierusalem broken downe, and the gates burnt with fire, sate down and wept, and mourned certaine daies, and fasted, and prayed. [m] *Vriah* the arke, and Israel and *Iudah* in their tents, will not goe downe to eat

[k] Psal. 137. 1.

[l] Neh. 1. 3, 4.

[m] 2 Sam. 11

eat and drinke, and to sleepe with his wife. The Lord saith himselfe, that in all the afflictions of his people he was afflicted himselfe. * The spirit of God vpon him, can any man say lesse of the afflictions of the Churches? In the afflictions of the Chuches in *France* and *Germany*, who is not afflicted that is of the Church of the liuing God, the pillar and ground of truth?

* Esai. 63. 9

1 Tim. 3. 15.

2. Of priuate persons, especially the holy brethren *. Other sicke, and though hard friends, yet *Dauid* would

* Heb. 3. 1.

put

put on sackcloth, and bee afflicted for them. [o] For *Abner* how much? and for *Ionathan* as *Ionathan* for him. *Lazarus* dead, *Thomas* said to his fellowes, Let vs goe that wee may die with him[p]. *Epaphroditus* full of heauinesse for the *Philippians*, [q] because they heard that he had bin sicke, they heauie for his sicknesse, and he for their heauinesse, *full of heauinesse*, feeling members should it not be so? *The members haue the same care one for another*[r], *and if one member suffer, all the members suf-*

[o] Psal.35. 13. 2 Sam.3. 32,33. 2 Sam.1.26
[p] Io.11.16.
[q] Phil.2.26. *disquiet.*
[r] 1 Cor. 12.25,26.

fer

fer with it; members we one of another, one body in Christ, no sympathy being in a man, how is he in the body? the rule is,

Heb. 13.3 *Remember them that are in bonds, as bound with them, and them which suffer adversity, as being your selues also in the body.*

3. Of the Lord. Suffers he not when the wicked rise vp against him;

Psal. 139. 21.

Psal. 119. 126. make void his law, prouoke the eyes of his glory, put downe his worship and him to open

Isay 3.8.

Heb. 6.6. shame? When they presse him, and hee is pressed vnder them, as a

cart

cart with sheaues [y] suf- [y] Amos 2. 13.
fers he not? or suffers he
and not his seruants with
him? How did *Eliakim*,
Shebna and *Ioah* rent
their cloaths at the blas-
phemie of *Rabshakeh* [z]? [z] Isaiah 36. 22.
How did those that were
marked at Ierusalem sigh,
and cry for all the abomi-
nations that were done in
the midst therof [a]? How [a] Ezek. 9. 4.
was iust *Lot* vexed with
the filthy conuersation of
the wicked [b]? that righ- [b] 2 Pet. 2. 7, 8.
teous man dwelling a-
mong the *Sodomites*, in
seeing and hearing vexed
his righteous soule from
day to day with their vn-

lawfull deeds. *He that can heare & see the Lord dishonored, his name blasphemed, his Sabbaths prophaned, his Word despised, his Ministers mocked & basely misused, his worship polluted, and perfunctorily performed, and is not afflicted. The Lord knoweth whose he is, and to whom he belongs, that comes not to his helpe, nor beares his reproach, nor grieues for that which is said to grieue the holy spirit of God.* As *Haman* said, honoured of all
[a] Esther 5. 13. but of *Mordecai*. [a] *All this availeth me nothing, so long as I see Mordecai the Iew sitting*

sitting at the Kings gate, so say those whose hearts are vnited to the Lord, and that feare his Name; *Although of themselues by place and authority they are mighty in power, their seed established in their sight, their off-spring before their eyes, their houses safe from feare, their friends as the starres of heauen for eminence and multitude, their wisdome, and wealth, and worlds delight, as Salomons*; All these availe vs nothing, so long as we see our Lord and our God, set behinde, not before the sons of men, forgot-

ten, not remembred, exposed to shame, & not honoured in the world.

Pondered these things: I may (as I was about) conclude vnder affliction, the whole houshold of God, and set downe this position to stand fast for euer without opposition. *That the righteous seruants of God, his beloued of his houshold, haue all their times, (in seuerall kindes) as Dauid had in his, of suf-*
Psal.34.19 *fering in this life. Many the afflictions or euils of the righteous, the crosse on their shoulder, the yoke on their necke, and on their backe the rod*

rod of the wicked[c]. Israel, wch is the Israel of God, is refined and chosen in the furnace of affliction. [c] Esay 48. 10.

Demanded *vnde*: From whence afflictions come & from whom the euils, let *Iob* answer: [f] *Not forth of the dust, nor out of the ground, but from the Lord.* [g] *Shall there be euill in the Citie and the Lord hath not done it. The Lord causeth griefe* [h], and because he loueth them, he scourgeth *his beloued, whom he calleth his called*[i], *whom hee loueth he chasteneth*[k], yea he hath said, [l] *As many as I loue I rebuke* [f] Iob 5.6. [g] Amos 3.6 [h] Lam. 3. 32. [i] Isai. 48. 12, 14. [k] Heb. 12.6 [l] Reuel. 3. 19.

buke and chastens.

Enquired of *Quorsum*; to what end he doth it? By the sure word of prophecie the answer is,

1. For the profit of his owne.
2. And his owne glory.

First, for the profit of his owne: his owne thereby being,

1. Viuified.
2. Sanctified.
3. Purged.
4. Preuented.

1. Viuified or quickned. Dead in comparison of the liuing, or dull of hearing, sometimes the gene-

generation of his children, and remisse in seeking, in their prosperity as the inhabitants of *Lebanon* and *Bashan*, *they will not heare*[m], nor seeke as the *rebellious children* the face of the Lord, but *in their affliction* they will heare him gladly, and *seeke him early*[n]; the mountaine made strong, and security crying within, *I shall never be moued*, decryeth other cryes, the people whom the Lord *hath formed for himselfe*, will not in such a case *shew forth his praise*. *Iacob* would not, nor would

[m] Ier. 22. 21.

[n] Hos. 5. vlt

Israel call vpon him, but *was weary of him* [o], yet the Lord gone his way and *returned to his place*, or his face hid; trouble came, and then their cry was heard, *Come and let vs returne* [p]. Correspondent to the Prophets counsell [q]; Take with you words, and turne to the Lord, and *render vnto him the* Calues *of your lippes*.

[o] Isai. 43. 21, 22.

[p] Hos. 6. 1.

[q] Cap. 14. 2.

2. Sanctified: partakers of afflictions by the hand of the Lord; partakers also of his holinesse [r], made holy thereby [s], yet not properly, for *Christ is the*

[r] Heb. 12. 10.

[s] *Non quod nos propriè sanctificent sed quod adminicula, &c. Calvin. Hosm.*

the sanctification, but exercised to the mortification of the flesh, consequently prepared *(having escaped the corruption which is in the world through lust)* as well to be receiued of the Lord, as also to receiue the Lord to be sanctified in their heart *; their feare, their dread, and their sanctuary: yea, *Consortes esse*, to be consorts of the diuine nature: *Non quidem*, not of the substance, but of the image of God, *after him created in righteousnesse and true holinesse* 2 Pet. 1. 4. or of diuine qualities con-

* Isai. 8. 13.

ferred and predicated as the vertues of him, who *calleth out of darkneſſe into marvellous light* [t]; the ſimile is obuious [u]; As the needle to the threed; ſo the Croſſe makes way to ſanctity, or amendment of life.

t 1 Pet. 2. 9.

u Perkinſ. aur. armil.

3. Purged; Reſty, the Saints growe luſty; turne againe vnto folly, gather blackneſſe and *filthineſſe both of fleſh and ſpirit*: fooliſh let alone, as *Ephraim to his Idols* [x], ioyned to the froward, froward, as they; to the ignorant, ignorant, as they; to the brutiſh, brutiſh, as they;

x Hoſ. 4. 17

yea,

yea, as beasts before
God 7. Behold the man 7 Psal. 73.
on the mountaine in *the* 22.
wilderneſſe of Maon, as a
dead dogge in the ſight of
the aduerſary that ſought
his life 8, but vpon the 8 1 Sam. 24.
roofe of the Kings houſe as 14.
a pampred horſe looking
and neighing *after his*
neighbours wife 9 not pow- 9 2 Sam.
red out from veſſell to 11. 2.
veſſell; *Moab* like, men ſet- Ier. 5 8.
tle on their lees to Peace
abuſed, defileth, and reſt
corrupteth thoſe who by
reaſon of their reſt haue
not their ſenſes exerciſed
to diſcerne, good and e-
uill. Is the prophecie

hard

hard in *Dan* 11. 35. touching men of vnderstanding: may wee not heare it? *surely such men fall sometimes*, yet suffer no losse [a], but are as soyled wooll with sopeweed, or fouled cloth with Fullers earth, purged by meanes of the later blot from a former spot, a secret fault before not vnderstood. Who can vnderstand the error of his way without a fall, or will wash or purge no filth of the flesh seene to put away, nor felt ill humors in the body to expurge. Remember the Patriarks,

[a] *Vt radicula, hec est herba lanaria, quæ a fullonibus lauandis vestibus adhibetur, plurimum confert ad munditiem & candorem lanæ seu panni: ita persecutio atque afflictio subigit ecclesiam, &c.* Polan. in Dan. 11. 35.

Gen.

Gen. 42.22. and 50.15.

4. Preuented or subtracted from two great euills, which other dimitted, or left to themselues, precipitate or headlong cast themselues into: namely, transgression, and condemnation: Obstacles to these, the thornes of afflictions, in *Hosea* 2 6. *I will hedge vp thy way with thornes,* saith the Lord, to be vnderstood, [b] not of the children of whoredomes, but of the Elect; for euen the Elect, either of ignorance, or of infirmity, or according to the notions

[b] *Zanch. in hic. Non posse intelligi nisi de electis, &c. Sæpè enim etiam electi inducunt in animis, &c.*

ons of carnall wisdome, and motions of the flesh, determine with themselues to follow oftentimes *after strange louers, lying vanities, forbidden pleasures, things vnseemly and inconuenient*; or not acceptable vnto the Lord, therefore the Lord walls vp their wayes, sets bryars in their pathes, sends crosses so thicke, that (as *Saul*[a] from pursuing *Dauid* by the *Philistines* inuading the land,) they are turned from their intended euill course *into the way vnto excellencie*. Their first husband,

[a] 1 Sam. 23. 27. 28.

band, *i.* the Lord their maker found to be the best[d], consequently kept backe from the great transgression[e], likewise from condemnation; for *when they are judged, they are chastened of the Lord, that they should not be condemned with the world*[f]. The whole world lieth in wickednesse[g], but they that are of God are called, and called out, and commonly come out thorow the fornace of Affliction[h], *Esay* 48. 10.

[d] Hos. 2. 7.

[e] Psal. 19. 13.

[f] 1 Cor. 11. 32.

[g] 1 Ioh. 5. 19.

[h] Isai. 48. 10.

Thus for their owne profit: followeth for the glorie of the Lord; the

The Lord glorified,

In his { Power, and Prouidence.

By their { Faith, and Obedience.

1. In his power: His *power made perfect in their weakneſſe* [1], weake they, *they are ſtrong in him*; or falling through infirmitie *he vpholdeth them with his hand* [2]: In his hand they are, and *no man ſhall pluck them out of his hand* [3]. The mightie man may boaſt himſelfe in miſchiefe; but the power of the Lord, as his goodnes, endu-

[1] 2 Cor. 12. 9.
[2] Pſal. 37. 17, 24.
[3] Ioh. 10. 28, 29.

endureth continually [m]; 3. thornes may *be in the flesh* of the faithfull, the messengers of Satan buffeting them; but the grace of the Lord, which is with them, is proued sufficient for them [n].

[m] Pſal. 51. 1.

[n] 2 Cor. 12. 9.

2. In his prouidence: drawne vnto him *with the cords of a man and bands of loue*, he *taketh by the armes* his deare children [o], and *teacheth them to goe*; feedeth them, clotheth them, ſtirreth vp others to ſuſtaine their ſoules: As Rauens miniſtred to *Eliah*, ſo ſupplyes are ſent by them, whom hee will ſend.

[o] Hoſ. 11. 3, 4.

ſend. In the dayes of famine they eat, and haue
p Pſal.37. 19. enough p; for as *Hezekiah* and his people, Hie-
q Iſa.37.30. ruſalem beleaguered q, they either eat *ſuch as groweth of it ſelfe*, and *that which ſpringeth of the ſame*: Or elſe, as the Cap-
r Dan.1. 15. tiues of Iudah r fed with pulſe, their countenance appeareth fairer and fatter than other, which eat the portion of the Kings meat. Sometimes by ſmall meanes, ſometimes by no meanes, ſometimes againſt meanes, (in ſuſtaining and preſeruing
* 1 Pet 5. 7. them *) that caſt their care on.

on him) he beyond expectation, or mans apprehenſion, declareth his care of them, and demonſtrateth his prouidence ſo luculently, that all cry out, as the Magitians in Ægypt; *This is the finger of God*[f], *Exod.* 8. 19.

[f] Exod. 8. 19.

3. By their faith: proued and found *vnto praiſe and honour*[t], knowen in the tentation *what is in the heart*, *viz.* vprightneſſe and readineſſe to draw neere vnto God[u], and to *cleaue vnto the Lord with full purpoſe of heart*[x], *prayer made to the God of their life*, &c. Chriſt followed,

[t] Deut. 8. 2.

[u] Pſal. 73. vlt.

[x] Pſa. 42. 8.

followed, the crosse taken vp, themselues denied, yea
2 Cor. 1. 8, 9. *I pressed out of measure, and aboue strength, the sentence of death receiued in themselues, that they might not trust in themselues but in God, which*
z Hos. 6. 2. *after* two dayes z (although he kill) *raiseth the dead:* magnified and glorified in their bodie their Lord and their God; whether by life, as in *Daniel* a; or by death, as in *Peter* b: *In the end of their*
a Psal. 18. 37, 18.
b Ioh. 21. 19. *faith* is the end of the Lord; his owne glorie in
c Psal. 50. 23. their saluation c corporall and spirituall, temporall

temporall and eternall, according to his word, *Psal.* 50.15.*.

4. By their obedience: honoured as a father of his sonnes[d], *submisse in their affliction*; and a master of his seruants, corrected *obsequious, and not answering againe*[e]. Had not Satan considered *Iob* the seruant of God[f] in his prosperitie? Enough he did to his owne shame and the glorie of the Lord in his aduersitie: for as Iesus Christ (though he were a sonne) *learned obedience by the things which he suffered*[g]: so

* *Sæpè hic & innocentes pereunt, & recti funditùs delentur, sed tamen ad æternam gloriam pereundo seruantur.* Greg. lib. 5. Mor. cap. 14.

d Mal. 1.6.

e Tit. 2.9.

f Iob 1.8.

g Heb. 5.9.

so *Iob*, and all the sonnes of God *by faith in Christ Iesus*[h], learne of him *to be lowly in heart*[i], and by the things which they suffer obedience to their *father, which is in heaven. Better* this *than sacrifice*, [k] Bullocks *with hornes and hoofes not required*, but obedience from *the heart to the forme of doctrine which is deliuered*[l]: strange flesh not to be offered; but a mans owne flesh to bee sacrificed, which in euerie act of obedience is done; [*] *crucified the flesh*, which lusteth *against the Spirit*[m], in which it is performed;

h Gal. 3. 26.
i Matt. 11. 29.
k 1 Sam. 15. 22.
l Gal. 5. 17.
m Rom. 6. 17.
* *Per victimas aliena caro per obedientiam jam verò propria caro mactatur, &c. Gr. sup. 1 Reg. c. 15. Obedire est contra audire, scilicet contra proprium sensum & propriam voluntatem. Vt. Perald. Sum. Tom. 1. par. 10. c. 2. in fin.*

formed; obeyed the word, which *commeth*, and the Lord therein *riding prosperously* [n]. This causeth honour to God in his Maiestie; yea many, yet without to glorifie him in the day of visitation [o].

[n] Psal. 45. 4.

[o] 1 Pet. 2. 12.

The causes of afflictions efficient and finall thus discouered, I proceed to the Vses which shall be

For
1. Reproofe.
2. Correction.
3. Information.
4. Admonition.
5. Instruction.
6. Instauration.

Vnto

Vnto which ſhall be added a word of Exhortation.

1. For reproofe to the vile *Barbarians*, which ſeeing a viper on a *Pauls* hand, or a croſſe laid on a *Simons* ſhoulder, cry out they are murtherers or malefactors, and vengeance will not ſuffer them to liue at eaſe, or to proſper as other men; but theſe the brutiſh amongſt the people; fooles alas, when will ye vnderſtand [p]? *The time is come, that iudgement muſt begin at the houſe of God*, and if it firſt begin with them

[p] Pſal. 94. 8

them that profeſſe and obey, *what ſhall the end be of them that obey not*, nor profeſſe *the Goſpell of God?* 9 *If the righteous ſcarcely be ſaued, where ſhall the vngodly and the ſinner appeare?* If this be done vnto the green trees, which bring forth fruit according as God hath dealt the *meaſure of the ſpirit*, what ſhall bee done vnto the dry, which digd about and dreſſed yeare after yeare, continue yet fruitleſſe, as the curſed fig-tree? If the way vnto Heaven bee ſtrewed with croſſes, bee full of tenta- 1 Pet. 4. 17, 18.

tions and tribulations, what shall be found in the way vnto hell, or in the end thereof? [r] *There is a way which seemeth right vnto a man*, as the will of the Gentiles vnto them-

[r] Pro. 14. 12.

selues, [s] *lasciuiousnesse, lusts, exceſſe of wine, reuellings, banquettings, and abominable idolatries, but the end thereof are the wayes of death*. Remember ye not the words of the Lord Ie-

[s] 1 Pet. 4. 3.

sus, how he said, [t] Woe vnto you that now laugh, for ye shall weepe? weep when the righteous, at whose troubles they laugh, shall be deliuered

[t] Luk. 6. 25.

out

out of all, and they come in their ſtead. Doe yee thinke that the Scripture ſaith in vaine? The righteous is deliuered out of trouble, and the wicked commeth in his ſtead? Againe, The wicked ſhall bee a ranſome for the righteous, and the tranſgreſſor for the vpright? Inſtances, before experience had, the oracles had of God. *Haman* and *Mordecai*, *Hezekiah* and the Æthiopians, *Daniel* and his accuſers, *Peter* and his keepers. But *Barbarians* are *blinde*, and *cannot ſee afarre off*: The

« Pro. 11. 8.

« Pro. 21. 18. Dan. 6. 24.

7 Eſth. 7. 10

» Iſai. 43. 3.

* Act. 12. 19.

iudgements of God are far
[a]Psal.10.5. *aboue, out of their sight* [a], on other seene, nor ouer themselues; themselues in the *condemnation*, vnto which before they were ordained of old, they finde not, not made to suffer euill with the Saints in the earth, but
[b]Pro.16.4. for the euill day [b].

Vse 2. 2. For correction to them that refuse correction: [c] Such was the
[c]Isa.1.3,4. *sinfull nation, the people laden with iniquitie, the seed of euill doers, the children that were corrupters.* That had forsaken the Lord, and prouoked the holy one

one of Israel vnto anger, not only by going away backward, but by refusing to returne. *The oxe knoweth his owner*, and what the pricke of the goad meaneth, but Israel did not know, neither did they consider: therefore the Prophet to them [d], [d] Vers. 5. *Why should yee bee stricken any more, yee will reuolt more and more. Ieremiah* [e] hath the like complaint, [e] Ier. 5. 3. *O Lord, thou hast smitten them, but they haue not grieued, thou hast consumed them, but they haue refused to receiue correction: they haue made them faces har-*

der than a rocke, they haue refused to returne. It is so with many: Many there bee that being afflicted, know it not: As *Ephraim* had *gray haires here and there vpon him, yet knew it* Hos.7.9. *not,*[f] nor that his *strength was deuoured of strangers*: so wrath is on some from before the Lord, yet they feele it not; or if they feele it, they are humbled no more than the King of Israel by the famine in Samaria. Behold, hee 2 Reg.6. 33 cryed[g], *This euill of the Lord, wherefore should I wait on the Lord any longer?* What hope is in, or

is

is of such? Not the Anchor which is firme, but the Spiders web which perisheth: *Woe unto the people that be in such a case*; what is ours now? The Church in *tribulation*: *S. Iohn* subscribed ἀδελφὸς καὶ συγκοινωνὸς ἐν τῇ θλίψει, *Apoc.* 1. 9. *A brother and Companion in tribulation.* How doe wee? or what? when? When *Hannibal* besieged Saguntum, a confederate Citie with Rome; the Capitoll of Rome, one said, was assailed: the danger and losse abroad is ours, ours the common calamities

of the dayes; the dayes are euill, yea, so euill they are, that a man may say, *I haue no pleasure in them*[h]. *Hath not the Lord cast vs off? Hath hee not scattered vs? Is hee not displeased with vs? Doth not the earth tremble? Is it not broken? Doth it not shake? Haue wee not hard things shewed vs, and beene made to drinke the wine of astonishment?* Behold we not the shaking of the hand of the Lord, which hee shaketh ouer vs? stretched out still, not turned away his wrath[i], for all that is done: the enemie hath

[h] Psal. 60. 1, 2, 3.

[i] Isa. 9. 12. 17. 21.

hath *done exploits, groweth horribly, boasteth himselfe in mischiefe*, cryeth *there, there, so would wee haue it*, ensignes *set up for signes, the profession in corners, Religion in the straits, schisme and vngratious heresie afloat, a floud of many waters roares in our eares, the first borne of many*, the hope of Germany how suddenly surrepted? Ah alas, The Lord calleth vs to *weeping, and to mourning, and to baldnesse, and to girding with sackcloth*[k], yet behold among vs *ioy and gladnesse, slaying oxen, killing sheepe, eating flesh,*

[k] Isa. 22. 12, 13.

and drinking wine; dissolute and resolute we, we refuse to be reformed, we walke *contrarie to the Lord*, who striketh, and walketh therefore *contrarie vnto vs*, yea *in furie*, as hee spake in *Leuit.* 26.[1]. chastizing and punishing vs *seuen times more*, rebellious more and more. I close with one of *Ieremies* Lamentations, [m] *When I would comfort my selfe against sorrow, my heart is faint in me.*

[1] Leuit. 26. 28.

[m] Ier. 8. 18.

Vse 3. 3. For information; and sith that the Lord afflicteth whom he loueth, may the afflicted bee informed

formed by three notes, whether or no they are afflicted in loue. For first, whom the Lord loueth, hee loueth vnto the end, and will not cease from arguing and chastening them vntill they be conuerted and reclaimed, so much the spirit expresly[n], ἐλέγχω καὶ παιδεύω: As fathers conuince before they chastise their children, make knowne their faults and multiply stripes, vntill they cõfesse thē, & promise reformation: semblably the Lord; not leaue will hee them, whom he chuseth, halting betweene

[n] Reuel. 3. 19.

betweene two; but cause them by chastening them to approach vnto him[o]. The purifying hand vpon them, the drosse is purely purged, and the tinne taken away [p]: euerie sonne which is scourged, commeth out from among the *multitude which doe euill*, toucheth not *the vncleane thing* [q], is thorowly separated, before hee bee received, or can be. Bee it so, that the wicked (*the hooke in their nose*) returne not, are not purged in the fornace from their filthinesse, nor will bee; what

[o] Psal. 65. 4. and 94. 12. compared.

[p] Isa. 1. 25.

[q] 2 Cor. 6. 17.

what shall bee done? *Not purged thereby, they shall neuer bee purged*[r]. *Vessels of wrath* to be filled with the furie of the Lord: But correction in loue causeth the *Beloued* to come in, *confessing their sins*, and their *profiting* appeareth in the *amendment of their life*. *Dauid* scourged, was sensible of his fault, and corrigible; the correction of the Lord he refused not, but receiued for his good, confessed the same; *Good it is for me, that I haue beene afflicted, that I may learne thy statutes*[s], for before I

[r] Ezek. 24. 13.

[s] Psal. 119. 67. 71.

was

Psal. 119. 67. 71. was *afflicted I went astray, but now haue I kept thy word.* Manasseh taken among the thornes, and bound with fetters, knew at length that *the Lord he* [t] 2 Chron. 33. 12. *was God*[t]. *Ephraim* [u] Ier. 31. 20. bowed, yeelded[u]. *Israel vexed with all aduersitie, torne and smitten,* [x] Hos 6. 1, 2. approched[x]. When a man chastized approacheth vnto the Lord, and yeeldeth himselfe, confesseth and forsaketh his sin, hee may count it all ioy; yea, giue *glorie to the Lord,* and make thus confession. [y] Psal 119. 76. *I know, O Lord, that thy iudgements are right, and*

that

that thou hast in faithfulnesse afflicted thy seruant.

The second louc-token is *Consolation*, receiued in *the dayes of euill*, & cõmunicated afterwards: for whom the Lord loueth, he comforteth *in euerie tribulation*, and inableth them thereby to *comfort them which are in any trouble*. By the comforts wherewith they were themselues comforted of God. [z] *As sufferings abound, so consolation abounddeth*, and is participated to them that are partakers of the sufferings. *Dauid* scourged for his sinne

Note 2.

[z] 2 Cor. 1. 4, 6, 7.

ſin was comforted, humbled for it; afterwards what would hee? *Teach tranſgreſſours the wayes of God, & conuert ſinners vnto the Lord*[a]. *Peter* hauing erred, and being conuerted, what ſhould hee? *ſtrengthen his brethren*[b]. When a man is refreſhed being afflicted, and as he hath *receiued any grace*, if he *as a good ſteward miniſter the ſame* vnto other lying in the like diſtreſſe, and *communicate with their affliction*, he hath not been afflicted and refreſhed in vaine: but to good effect, in *loue and in mercie*, to be

[a] Pſal. 51. 13.

[b] Luk. 22. 32.

a veſſell of mercie, and conduit of loue, from the fountaine to the ciſterne, from the *Lord* to his *choſen in the great tribulation.*

The third is a minde content with the *preſent things*, and *preſent ſtate*: this the *obſignation of the ſpirit*[e], a certaine diuine impreſſion of light, a ſecret manifeſtation of grace, the *God of all grace* to them that open vnto him, when hee knocketh at their doore, with the hammer of the croſſe, *manifeſting*[d] *himſelfe* in an admirable manner; and filling their hearts with *Note* 3.

[e] Epheſ. 1. 13.

[d] Io. 14. 22.

with vnexpreſſible gladneſſe[a], *giuing them Manna,*
[a] Act. 14. 17
[f] Reu. 3. 20. *ſupping with them*[f], *bringing them to the banqueting houſe,*
[g] Cant. 2. 4, 5. [g] *ſtaying them with flagons, comforting them with apples, girding their hearts with his peace, which paſſeth vnderſtanding*[h], *powring the ſpirit of grace and ſupplications vpon them*[i], *giuing them an vnderſtanding, that they may know him that is true*[k], opening the treaſures of his all-ſufficiencie, faſhioning their hearts, and adapting their mindes to the preſent condition, whatſoeuer it is: no ſuta-
[h] Phil. 4. 7.
[i] Zach. 12. 10.
[k] 1 Io. 5. 20.

bleneſſe

bleneſſe nor agreeable-neſſe between the minde and the condition. What is the life but a kinde of liuing death? but ſuiting and agreeing the condition to the minde, the appetite accommodated, and thing deſired had; had is *that one thing*, which is *inſtar omnium*, as it were all things. Men of heauie hearts, mirth and muſike grieue, when as weeping and complaints may bee pleaſant: company offenſiue, priuacie may pleaſe, and pouertie be an eaſement, abundance being a burthen. *Euerie bitter*

thing

thing is sweet, trouble as peace, sicknesse as health, imprisonment as libertie, reproach as good report, paine as pleasure, death as life. If the heart bee surable, and the spirit made pliable to the mold into which the Lord hath cast a man; the inordinate desires, causes of mœstitude, nothing else: *The lines not falling in pleasant places*, nor the *heritage so goodly as other mens*: *a living man complaineth*, but euerie one that is godly *is dumbe*, [1] *openeth not his mouth*, *knoweth how to bee abased*, and *how to abound*,

[1] Psal. 39. 9.

in

is *euerie where, and in all* things *instructed*, both *to be full, and to be hungrie*, [m] *both to abound and to suffer need, made perfect, stablished, strengthened, settled*, [n] taught of God, and hath learned in *whatsoeuer state hee is, therewith to bee content*; the crosse his crowne, the shame thereof his glorie, his losse his aduantage, his yoke his ease, or not burdenous and grieuous, but easie and light: All his euills good in effect, and *working all together for his good* [o], from whence is patience? from whence

[m] Phil. 4. 11, 12.

[n] Psa. 5. 10.

[o] Rom. 8. 28.

expe-

experience? from whence hope? Verily from *tribulation*, and these three abiding, no man is ashamed in the day of trouble, *because the loue of God is shed abroad in his heart* by the Comforter, *the Holy Ghost which is giuen vnto him* P: a loue-ticke the affliction, and godlinesse with contentment the proofe thereof.

P Rom. 5. 5.

Vse 4. 4. For Admonition vnto all, and that all may gather some; I will suffer it to fall, and to breake off it selfe into these foure peeces.

I 1. That none worke out

out their crosses, as the spider her web, out of their owne bowels; by ryot, or vnrighteousnes, irregular walking, or inordinate liuing. *Let none of you suffer as an euill doer, or a busie bodie*[1]. This not thank worthy, that which is acceptable is the suffering, which is for well-doing, or otherwise according to God, and the good pleasure of his will: *Therefore take heed; know and consider what yee doe; that yee your selues doe not vndoe your selues.*

[1] 1 Pet. 4. 13.

2. That none willingly cause other mens griefes;

or

or be hard-hearted to the poore afflicted *in the power of their hand.* * In *Pſal.* 109. from the ſixth to the ſixteenth verſe, is a fearfull curſe denounced againſt a *ſonne of perdition*, the cauſe expreſſed; becauſe *he remembred not to ſhew mercie, but perſecuted the poore and needie man, that he might euen ſlay the broken in heart:* The Lord *will be iealow* for his afflicted, with *a great iealouſie*, yea, verie ſore diſpleaſed with *them that are at eaſe, and helpe forward the affliction*[b]. The daughter of the *Caldeans*, the *Ladie*

* *Magna abominatio eorum Deo eſt, afflictio addita afflictionem; clamat in cœlum vox ſanguinis.* Oecolampad. in Eſa. 47. 6.

[b] Zech. 1. 13, 14.

Ladie of Kingdomes that *was giuen to pleasure, dwelt carelesly: trusted in wickednesse*, shewed no mercie to the children of the captiuitie, laid not the wrath to heart, neither remembred the latter end, perished in her latter end [l]. *Therefore take yee heed how yee oppresse*, or grieue other men, lest *bitternesse* bee euen *your owne hurt and hearts griefe in the end thereof.* It displeaseth the Lord [m], if a man reioyce when *his enemie falleth*; or *suffer his heart to be glad when he stumbleth*; much more if

[l] Isa. 47. 6, 7, 8, 9, 10, 11.

[m] Pro. 24. 17.

he smite with *the fist of wickednesse* [n], and put a stumbling blocke before the innocent, or afflict such as be of vpright conuersation [o]; yea, it is a *righteous thing with God, to recompence tribulation to them* [p] *that trouble them, which would lead a quiet and peaceable life in all godlinesse and honestie.*

n Isa. 58. 4.

o Psal. 37. 14.

p 2 Thess. 1. 6.

3 3. That we slight not the surprisall of other men, but consider our selues, that we our selues in an houre yet vnknown, may be also ouertaken [q], *Ille hodie, & ego cras*; He to day, and I to morrow,

q Gal. 6. 1. Ben.

a

a Fathers feare, and may bee ours: our looking-glaſſe euerie mans euill, wherein wee may ſee our owne, preſent, or elſe to come. The breaches of *Ioſeph* not remembred, made breaches on them that remembred them not: Gallant-like they liued in pleaſure, and were wanton on the earth, and nouriſhed their hearts, as in a day of ſlaughter, but were not grieued for the afflictions of *Ioſeph*[r], vntill they went captiue with the firſt that went captiue, & their banquet was remoued.

[r] Amos 6. 6, 7.

Therefore take ye heed, and remember the saying familiar as the English rules, *Felix quem faciunt, &c. Happie is the man whom other mens harmes doe make to beware.*

4 4. That we secure not our selues, saying, Peace and safetie, because of the present peace; and soule take thine ease, because of the present safetie[f], for who knoweth what a day may bring forth[t], the destruction may bee sudden, and if a blow bee given on the blinde side, wee shall not know well how to take it well, troubles

[f] 1 Thes. 5.3. *Nescimus quid serus vesper vehat.*
[t] Pro. 24.1.

bles are fore-shewed, should bee therefore expected; for as *Paul*, the Holy Ghost witnesseth, that afflictions abide all them that are Christs, and persecutions to suffer; the externall peace continued, is for the men of this present world, which haue their portion in this life[z], whose backes are freed from the rod of God[a], and bellies filled with hid treasures, their houses also safe from feare, and possessions passing the thoughts of their heart[b], set yet in slipperie places,

[z] Act. 23. [a] Psal. 17. 14. [b] Iob 21. [b] Psal. 73. 7.

and brought into deſola-
* Pſal.73. tion, as in a moment *5
19. they ſpend their dayes in
mirth and wealth, but in
a moment goe downe to
Iob 21.13. the graue *: A kinde of
pond they haue, or a land-
floud which abideth not,
the well-ſprings of com-
[illegible]
mourne being afflicted;
Better this ſo to bee afflic-
ted and to mourne, than
gaining the world to loſe
the ſoule, or enioying the
pleaſures of ſin for a ſea-
ſon to be caſt out bound
into vtter darkneſſe.

Therefore in this our
day let vs hearken vnto
wiſdome,

wisdome, crying without; and as *Asah* [a] built fenced cities in *Iudah*, when the land had rest; lets edifie our selues on our most holy faith [b], remember our Creator [c], and worke out our saluation [d], that when the consumption determined [e] shall come, or the ouerflowing scourge [f], or the houre of temptation vpon all the world [g], wee may, as the iust [h] liue by faith, dwell safely, and bee quiet from feare of euill, according to the word [i].

[a] 2 Chron. 14.6,7.
[b] Iude v.20
[c] Eccles. 12.1.
[d] Phil. 2.12.
[e] Isai 28.22
[f] Ver.15.
[g] Reuel 3. 10.
[h] Hab. 2.4.
[i] Pro. 1.33.

3. For instruction vn- *Vse* 3.

to the afflicted, to be distributed as the former; diuided the whole into fiue parts, that the same may *partitè*, peecemeale as it were, and so the more easily, be taken and laid vp.

First, that they remember their misery, the wormwood and the gall, that their soules haue the same still in remembrance, and be humbled thereby, for therein is the hope[k].

[k] Lam. 3. 20, 21.

Secondly, that suffering according to the will of God, they commit their way, and the keeping

keeping of their soules in well doing vnto God, as to a faithfull Creator, [l] *1 Pet. 4. vlt.* Able he is to keepe that which is committed vnto him. Faithfull he is, and will not suffer the faithfull to bee tempted aboue that they are able, but will with the temptation also make a way to escape, that they may be able to beare it [m].

[l] 1 Pet. 4. vlt.

[m] 1 Cor. 10. 13.

Thirdly, that they pray: Let a man afflicted pray [n], pray continually [o], continue in prayer, and watch in the same with thanksgiuing, gi-

[n] Iam. 5. 13.

[o] Col. 4. 2.

uing thanks for the grace present, by which Satan is resisted, and the burthen sustained, praying also with all prayer and supplication in the spirit, that the burthen on them may bee taken of them, prayer the meanes to remoue it; for he who heareth prayer hath giuen his word, that inuocated in the time of trouble, he will deliuer them that call vpon his name, *Psal.* 50. 15.*

Fourthly, that by patience they possesse their soules[p], and as the *Thessalonians* cause other to glory

* *Ideo præmittur iussi, vt clamet, clamantes exaudiantur, exauditi glorificent Deum. Aug. in loc.*

[p] Luk. 21. 19.

glory for their patience and faith in all their persecutions and tribulations [q]. This the *victorie of the Saints* [r], the issue of tribulation [s], the effect of the word [t]; this the dawning of light, or the sprenting of that seed which is sowen for the righteous. In *Psal.* 97. 11. Light, *i.* peace and prosperity, the fruit of righteousnesse, is sowen for the righteous *in the dayes of euill sitting in darkenes* [*]. A phrase from the plough; Good seed sowen in fallowes broken vp, lieth for a time couered in the ground, and

[q] 2 Thes. 1. 4.
[r] Reu. 13. 10. 14. 12.
[s] Rom. 5. 3.
[t] Reu. 3. 10.
[*] Micah. 7. 8.

and ſprouteth not ſuddenly, but in its ſeaſon: In their ſufferings it is ſo with the ſeruants of God; Their hearts furrowed with the culter of the Croſſe, the word of patience caſt vpon it by the hand of faith, the harrow of godly ſorrow drawen ouer and ouer it in the conuulſions thereof; In his time the Lord commeth, and raineth on them righteouſnes, wherin vnto themſelues they had ſowed [a], and tempeſtiue peace, the peaceable fruit of righteouſneſſe [x] is in full ſheaues brought

[a] Hoſ 10. 12.

[x] Heb. 12. 11.

brought in a time accepted home into their barnes; their barnes are filled, yea their hearts, with food and gladneſſe, by their hard and tedious labours indured; therefore counted happie they that indure: *Behold*, ſaith the Apoſtle, *we count them happie that indure*. Of the patience of *Iob*, that happie man, no man is ignorant, nor ſo blinde, but may ſee in him the end of the Lord, *that hee is verie pitifull, and of tender mercie*. They that wait on him renew their ſtrength, mount vp with wings

Iam. 5. 11.

wings as Eagles, run and are not wearie, walke and
[z] Esa. 40. 31. are not faint: [z] for as they on him, so waiteth he on them, that he may be gratious vnto them;
[a] Esa. 30. 18. and will be exalted[a], that he may haue mercy vpon them. O how blessed are all they that wait for
[b] Psal. 2. 12. Psal. 34. 2. Prou. 16. 20. Isa. 77. him[b]!

Fifthly, that they satisfie themselues as with the likenesse of God,
[c] Psal. 17. 15. when they awake[c], so with his presence, while they sleepe, or walke rather thorow the valley of the shadow of death, their eyes withholden with

with the preſent preſſures that they cannot ſleepe; *Sufficient to the day is the euill thereof* [d], ſufficient to the euill dayes the preſence of *El Schaddai*, God all-ſufficient: who but hee in heauen [e], and in earth beſides him what to be deſired? In him all *liue, and moue, and haue their being* [f], *the Author he and finiſher of faith* [g]; All and in all that haue faith in him. In Heauen what need ſhall be of the Sun, or of the Moone, [h] or of candle, or of victuall, or of veſture, or of lands, or of liuings? Not any: for the

[d] Mat. 6. vlt.
[e] Pſal 73. 25.
[f] Act 17. 28
[g] Heb. 12. 2.
[h] Iſa. 60 11. 19.

the Lord will be All, *All in Heauen, and in earth All things.* Therefore ſuffering need, what need of any thing more than of God, to ſit in the minde, and to frame the ſame to the preſent ſtate, or to dwell in the heart, and to fill the ſame with food and gladnes? The minde on him, and hee in the minde; the heart on him, and he in the heart, what want of the creatures, or of other gifts? Is not all want ſupplyed with his fulneſſe? What wanted *Moſes? Elocution:* What anſwer from God had he but

but this, *Who hath made mans mouth?* I will be with thy mouth. Would God be a mouth vnto him, or a tongue in his mouth? In effect he would, and fully be as good, yea better for vse, and more effectuall; of all other things wanting to the afflicted, the like may bee said, *Who made them?* Orphans want their parents; who made their parents? He that made their parents will be vnto them in stead of parents: Parents want their children; who made their children? He that made their children, will

[1] Exod. 4. 11, 12.

will be vnto them in stead of children: widdowes want their husbands; who made their husbands? Hee that made their husbands, will bee with them in stead of husbands: widdowers want their wiues; who made their wiues? Hee that made their wiues will bee with them in stead of wiues: brethren want their sisters; who made their sisters? Hee that made their sisters will be vnto them in stead of sisters: sisters want their brethren; who made their brethren? He that made

made their brethren will be with them in stead of brethren: the poore afflicted, persecuted, want their houses, lands, meanes, liuelihood; who made all, and gaue all vnto all? He that made all, and gaue them all, will be vnto them in stead of all. Varieties of comforts, in the varietie of the creatures; Parents afford one kinde of solace, children another, husbands another, wiues another, brethren another, sisters another, lands and such like meanes another; but the Lord he

is

is God of all consolation, not any without him in any thing, but with him is comfort in every thing. And hee with his afflicted, whats the evill to them or against them? He with them in exile, whats their exile? He with them in prison, whats their imprisonment? he with them in disgrace, whats their disgrace? He with them in poverty, whats their poverty? He with them in persecution, whats their persecution? much advantage, and every way much: What protection from the Lord?

Lord? what propagation of the Gospell? what recompence of reward without perſecution? *With perſecution in this life an hundred fold ſhall be received*: & in what but in the preſence of the Lord, and the efficacie of his grace, which is equivalent, yea an hundred fold more excellent than the loſſe? I know not what better ſenſe can be giuen; or how otherwiſe that reading is to bee vnderſtood: Had he ſaid, that after the ceſſation of perſecution, peace ſhall bee and wealth, &c. plaine

* Mar. 10. 30.

it

it had beene, but he saith with persecution in the time thereof a man shall receiue an hundred fold, and that is as plaine to them that haue the witnesse in themselues. In few to shut vp the whole matter: *Marke the man that shrinketh vnder the hand of God, and behold him that maketh the Lord his Committer, that prayeth being afflicted, that waiteth patiently, tarrying the Lords leasure, and satisfied with the presence of his grace as sufficient, endureth to the end; for the end of that man is peace*[k].

[k] Psal. 37. 37.

4. For

4. For the instauration of them, [1] *That give willingly their cheekes to him that smiteth them, that are filled with bitternesse, and made drunken with wormewood, couered with ashes, and their teeth broken as with gravell stones, their soule removed far off from peace, and prosperitie forgotten:* For good men the Scripture calleth *wheat*, the euill *chaffe*, ariseth a great wind of persecution, or commeth from the wilderneſſe ſome *terrible Blaſt* of other ſore affliction, to diſſociate the good and the euill, to ſegregate

Vſe 4.

[1] Lam. 3 25, 16, 17.

* *Scriptura vocat bonos frumentum, malos paleas, mitur ventus, &c. Fonſec. Sabb. ante Dom. Quad.*

segregate the *pretious from the vile*, and as wheat from the chaffe, to separate true Israelites, in whom no guile is, from *potsheards couered with siluer drosse**. Are the Heauens now blacke *with clouds and winds*, doe the winds blow, be the times boysterous, the dayes euill, the world troublous? The Lord is about to *purge his floore*, and will purge it thorowly*: [m] the *wheat* he will gather into his garner, but the *chaffe* hee will *scatter*; yea burne it with vnquenchable fire.

*Temporizers hypocrites.

* διακαθαρεῖ.

m Mat. 3. 12.

After

After a fierie triall, professours may be fewer, but shall be better farre[a]. Necessarie therefore as *schismes*[o] and *spurres*, that *they which are approued might bee made manifest; and the slothfull in businesse, more feruent in spirit, serning the Lord.*

But after *Theodoret*, Affliction is the *Hostorie*, or [*] *Stichel* of God in the hand of his *Iustice*, with which he striketh off, in his chosen vessels, the sins, that against *Iustice*, his *mercie* cannot beare. *The gracious Lord* (saith hee) *vsing a balance and a*

[a] *Conjecta ecclesia in catinum, & excocta igne afflictionum, minor quidem euadit sed purior. Amand. polan. in Dan.* 11.35.

[o] 1 Cor. 11. 19.

[*] Strickle.

Theod. Eccles. hist. lib. 5. cap. 1.

measure, composed of Iustice and Mercie, striketh off here, by his Iustice, the faults which are above weight and measure. Is any among you afflicted? let the afflicted among you looke vnto the Lord, who doth it *for their good*; euen to strike off with the hand of his *Iustice*, or that rod in his hand on them, the sinnes, which in them, surpoise the sealed balance, and surpasse the marked measure of his mercie. Moreouer, *know yee not*, that in the *lowest condition* is found the *best successe*? Had not *Iacob*, *Ioseph*,

Ioseph, *Dauid*, in the *winter of their affliction*, the *spring of the soule*? Is not *Gaius* his prosperitie, which is of the soule, better than that *of fooles*, which is not ?; or is nothing in *Salomons* iudgement, but extreme *vanitie* and *vexation of spirit*, or an euident token of perdition and destruction? *As the greatest tentation is to feele no tentation, so the greatest affliction, not to be afflicted:* An argument of infirmitie, not of maturitie; of infancie, not of manhood. The promises of outward *beauties*

? Prou. 23. 5.

to the Church of the Iewes, were confined to the nonage thereof; grown vpto some height, what promises of great things? Two things there be that draw the eyes of God vnto men, *Humble and prompt obedience*; *Pressure and persecution*: Of that *Abraham*; of this an instance Israel in Egypt. *An heart trembling at the word of God; a contrite and humble spirit*, doth the like: Suffering, doth a man tremble at the word? *The Lord looketh to him, Isa. 66. 3.* Is hee of a contrite and humble spirit?

Duo edite attrahunt Deioculos, &c. Fonsec. vbi sup.

ſpirit? the high and loftie one that inhabiteth eternitie, dwelleth with him to reuiue his ſpirit, and to reuiue his heart, *Iſa.* 57. 15. *Deadneſſe* a ſore euill, and *dulneſſe* the graue of many graces, after ſome ioyes conceiued, afflict ſometimes the *Choſen generation*¶. CAVSES, either ſorrow, or exceſſiue care, or obliquitie in the vſe of the meanes giuen of God, to ſtrengthen the ſoule in the *houre of tentation*, or temporarie deſertion; or elſe the commiſſion of ſome ſin, or the omiſſion of ſome

1 Pet. 2. 9.

good dutie, or elſe ſome other ſubtill *deuice of the Deuill*; but CVRATIONS, or Remedies, none better know I, than *feare and trembling*, *contrition and humilitie*; for from ſuch the Lord is not far, but at hand, to reuiue them, and wearie with labouring vnder the *heauie croſſe*, to giue them *happie reſt*. *For a ſmall moment he forſaketh, but with great mercie he gathereth*. *In a little wrath hee hideth his face for a moment, but with euerlaſting kindneſſe he hath mercie on them* (as a wife of youth) *are betrothed*

Iſa. 54. 5, 6, 7, 8.

betrothed vnto him [r] *in righteousnesse, and in iudgement, and in louing kindnesse, and in mercies.* Haue I made a step out of the way? Suppose it was to call on a friend. *The externall sufferings are not so grieuous, as the internall are, and without the internall the externall are not effectuall vnto sound humiliation.* Therefore expedient both, both also light, and but for a moment: *The sufferings of the present time* [s], styled; *and a kinde of lenitie* [u] *that passeth*, as it commeth, *in the twinckling of an eye:* or

[r] Hos. 2. 19, 20.

[s] Rom. 8. 18. παθήματα τοῦ νῦν καιροῦ.

[u] 2 Cor. 4. 17. τὸ παραυτίκα ἐλαφρὸν τῆς θλίψεως.

staying all night the accidentall *mourning*, ioy commeth in the *morning* [x]. A reioycing *is created* [y], yea *appointed* vnto them that mourne in Sion [z], beautie giuen for ashes, the oyle of ioy for mourning, the garment of praise for the spirit of heauinesse, power for faintnesse, strength for weaknesse [a], the humbled lifted vp [b], the ruined places builded, [c] the desolate planted, the desart villages augmented, and the waste Cities filled with flocks of men as in the solemne assemblies.

Ilico praeterieus leuitas. Bez.

[x] Psal. 30. 5.

[y] Isa. 65. 18.

[z] Isa. 61. 3.

[a] Isa. 40. 29.

[b] Iam. 4. 10.

[c] Ezek. 36. 34, 35, 36. 38.

Where-

Wherefore, * *Holy bre-* * Heb. 3. 1.
thren, partakers of the hea- *Exhor-*
uenly calling, I beſeech *tation.*
you ſuffer the word of
exhortation *; for yee * Heb. 13.
ſee your ſtate, and the 22.
condition of this life; how
ſeaſoned it is; or may be
to you, in the *time and*
ſeaſon, which the Lord hath
put in his owne power [d]. [d] Act. 1. 7.
No rod now vpon you;
yet ſcourged ye may be,
and be called from aboue
to ſuffer *many things*:
what yee know not, nor
know I when: *God know-*
eth when and what. Who
maketh you to differ
from other *of the royall*

*1 Pet. 2. 9. *priesthood**. Other suffer to bee vinified thereby, why not yee? Other suffer to be sanctified thereby, why not yee? Other suffer to be purged thereby, why not yee? Other suffer to bee preuented thereby, why not yee? Other suffer, and the Lord by their sufferings is glorified in his *power and prouidence*, by their *faith and obedience*, why not by yours?

I will not reproue you, for doe yee that stand safe on the shore, on the dry banks, on the high rocks, reioyce against other weather-

weather-beaten at sea, *driuen with fierce winds*, and tossed with swelling waues, or cast ouer boord and swimming for their liues? *They doe verie ill that doe thus*[f]. He that is glad of calamitie shall not bee vnpunished, nor held innocent. Better were it for you, *to weepe with them that weepe*[g], to suffer with them that suffer, to beare their burthen[h], to communicate with their affliction: *To this I will exhort you*; for in doing this yee shall doe well. Ye haue done well (saith *Paul*) that yee did

[f] Pro. 17. 5.

[g] Rom. 12. 15.

[h] Gal. 6. 2.

[i] Phil. 4. 14. did communicate [i] with my affliction.

I will not comment, nor summon you to corrections; for doe yee despise any chastisement? doe yee kicke against pricks? [k] Act. 9. 5. and the yoke on your necks, stiffe-necked are [l] Jer. 31. 18. yee as [l] Bullocks vnaccustomed to the yoke? are your faces harder than a rocke? doe yee refuse to returne? *They doe verie ill, that doe thus.* This an aggrauation of the offence and punishment; yea, two great euils are perpetrated thereby; *Better were it for you*

to

to ſhrinke vnder the mighty hand of God, and to kiſſe his rod vpon you, to confeſſe your faults, and aske him forgiueneſſe, to conuert from the errour of your wayes, and to bring forth fruit meet for repentance. *To this I will exhort you*, for in doing this, yee ſhall haue mercie [m], bee ſaued from the wrath [n], receiued and reconciled, refreſhed and certified, that the Lord hath corrected you *with iudgement*, [o] *not in anger*, not in furie to kill you [p], (as *Heli's* ſonnes;) but *(as Ephraim his deare ſon)*

[m] Pro. 28. 13.
[n] Iam. 4. 10. & 5. 10.
[o] Ier. 10. 24.
[p] 1 Sam. 2. 25.

[q] Ier 31.20. in loue to reclaime you.

I will not argue you, that yee ſuffer as *euill doers*, or as *buſie-bodies*, or ſlight the ſurpriſall of other men, or ſecure your ſelues in *the mount of this worlds good, and the arme of fleſh*. *They doe verie ill that doe thus*, as they in the *prouocation*: who would wilfully prouoke the Lord, *who doth not from his heart*, or not willingly grieue and *afflict the children of men*[r]? Beſides, the troubles on other men *happen vnto them for enſamples*, and may ſerue [t] 1 Cor. 10. 6, 11. *for your admonition*[t]. Yea, they

[r] Lam. 3.3.

they are *your examples*, to the intent yee should not lust after euill things, as they peraduenture lusted; And will a man neglect so faire examples? Besides this, the present peace, health, and wealth is but momentanie and transitorie: what man is he that trusteth therein? *Better were it for you*, to bee alwaies cautious[t], *lest there bee in any of you an euill heart of vnbeleefe departing from the liuing God*, to be warned by the fals, or harmes of other men, and to cast away all *confidence*

[t] Heb. 3. 12.

in

u Phil 3.3. *in the flesh.* u leaning *to the*
x Pro 3 5. *Lord, not in your owne vn-*
derstanding x. *To this I will*
exhort you, for in doing
this, yee may keepe your
feet from *euerie euill way*,
dwell in safetie, lodge in
the secret place of the most
high, and abide vnder the
shadow of the Almighty.
y Psal 91.1. y What shall I more say?
but (as yee haue been in-
structed) *afflicted* or mi-
serable, remember your
affliction, and your misce-
rie: Commit *your way*,
and the *keeping of your*
soules in well doing vnto
God: pray alwayes; possesse
your soules in patience: con-
tinue

tinue to the end, and in the end bee saued. The present gusts and tempests purge *the floore of God*; therefore purged, be perpurged, euen thorowly purged, and truly separate; not touching the vncleane, nor being (as some be) audacious adherents, and presumptuous *partakers in other mens sinnes*[a]. * The present afflictions are spurre-rowels for vs, therefore afflicted sore, bee stirred vp easily, to follow more earnestly *the thing that good is*. Suspect nothing more than the *aduersitie*

2 Cor. 6. 17

[a] 1 Tim. 5. 22.

* 1 *commiserando*, 2 *Consolando*, 3 *Consulendo*, 4 *Consentiendo*, 5 *Defendendo*. *V. Zanch. in Ephes. 5. 7. 12.*

of

of the soule, in the *prosperitie of the bodie*: and in the *spring of the spirit*, which is *the winter of the flesh*, put forth *the expected fruit of the spirit*: or if any deadnesse, if any dulnesse bee *in the winter of the spirit*, bee not dismayd, neither please your selues therein, but rouze vp your selues, as those, which being drowzie, are willing to shake off sleepe, Call vpon God, and to minde his faithfulnesse.

*Hos 5 vlt. *Returned to his place* *for some speciall end; in the end hee will returne, and

*Isa 26 12. *ordaine peace*, and worke all

all your works in you, for you. *Faithfull is hee that promiseth, who will also doe it*[b]. Doe it hee will for you, *inquired of*[c] by you, to doe it for you. Therefore, as he at *Ziglag* greatly distressed: *Encourage your selues in the Lord your God*, 1 *Sam.* 30. 6.

[b] 1 Thes. 5. 24.
[c] Ezek. 36. 37.

Hitherto *Dauids condition* hath brought vs, and forth these things: followeth *his consolation*, The word of God, *This is my comfort*.

My comfort: [d] As of *the Citie of God*, many *glorious things* are spoken of *the word*: but as the *ver-*

[d] Psal 87. 3.

tuous

[e] Pro. 31. 29.

true woman all the other daughters[e], this excelleth all. Help in time of need most comfortable, and comfort in affliction most needfull. This by the word: Therefore we conclude

Thus the word of God is the best comfort.

Comfortable as the raine

[f] Deut. 32. 2.

unto the tender[f] *herbs, and as showers to the grasse,*

[g] Psal. 119. 72. 127. 103.

sweet as honey[g] *and the*

[h] Iob. 23. 12

honey combe; esteemed a-bone the appointed food[h]*, more desired than gold, yea*

[i] Psal. 19. 10

than much fine gold[i]*, and as much as in all riches re-*

[k] Psal. 119. 14.

ioyced in[k].

Is

Is it not pure, [l] *is it not perfect*, sure and sound, durable and delightfull, most holy and most necessarie? [l] Psal.19.

Doth it not *conuert*, or *returne the soule*, [m] being in a swoune, ouercome with the present maladie, or miserie, and make it come againe? [m] Psal.19. 7.

Doth it not *quicken* [n], is it not *the life* [o], euen *The word of life* [p]? *liue wee by bread* [q], or thereby? Is it not the seed and food of life, *milke* [r] *and strong meat*? [n] Psal.19. 50. [o] Deut.32. 47. [p] Act.5.20. [q] Mat.4.4. [r] 1 Cor.3.2.

Doth it not vanquish *the wicked one* [s], bruize his head [s] 1 Io.2. 14.

head and him vnder foot?

c Pro. 30.5. Is it not a *sword* c to wound *his* *scalpe*, and a

a Ephes. 6. 16. *shield* a to quench all his fierie darts?

Doth it not *reioyce the heart* x, make wise the simple, enlighten the eyes, enrich the poore y, sanctifie euerie creature z, keepe from sinne a, heale the diseased b, and comfort the afflicted?

x Psal. 19. 7,8.
y Colos. 3. 16.
z 1 Tim. 4. 5.
a Psal. 119. 11.
b Psal. 107. 20.

This the report from Heauen of the Word, which is settled for euer c in Heauen.

c Psal. 119.

But a voyce is heard in the lower *Ramah's*, *the myrie place*, d *and marishes gi-*

d Ezek. 47. 11.

uen

men to salt, and not healed by the riuers of waters which flow from the *Sanctuarie*. Giue vs, for our comfort, *the honours of the world, the treasures of the earth, the pleasures of this life, potent friends, and lets continue in our sinnes:* This our comfort and these: Oh, what comfort in these against the word, or without the word, with *All that is in the world?*

1. What comfort in the honors of the world? the honors of the world, the tumors thereof, tumors and burthens, *not of*

Honores mundi, tumores mundi. Eucher.

of God; not of God, the word of God not with them: Consider what is said in *Ioh.*10.35. Gods they, or Infidels rather, vnto whom the word commeth not? How can they beleeue, which receiue
c Io.5.44. honour one of another[c], and seeke not the honour that commeth from God only in the comming of the word? How doe they beleeue, *which loue the*
f Io.12.43. *praise of men*[f] *more than the praise of God?* How doe they beleeue that haue not, nor hold forth
g Phil.2.16. [g] *the word of life?* This the *Bereans* had, the Pharisies

rifies that: Who best? yet glorious they are, and honoured, wee see; but know wee not, that their glorie is their shame [b], their excellencie their ignominie, and their end obscuritie? *Ierome* not amisse to his rising and aspiring friend, *Its safer to stand on the firme earth, than to sit high on a rotten scaffold.* Vanitie of vanities, *vanitie of vanities*: what else is all the honour of the world.

[b] Phil. 3. 19.

Hier. ep. 14. cap. 14.

2. What comfort, without the Word, in the treasures of the earth? The treasures of the

earth, *melting snow-balls*[i], swift flying[k] Eagles, uncertaine[l], deceitfull[m], strong Cities razed, and high towers demolished in a moment, Idols, scandals, [n] *stumbling blocks of iniquitie, leaders into temptations, foolish and hurtfull lusts. They that will be rich* [o] fall foully. They that *trust in their wealth, and boast themselves in the multitude of their riches*[p], *none of them can by any meanes redeeme his brother, nor give to God a ransome for his soule*; neither for their owne. Their inward thought is folly, as their

[i] Iob 38. 22. Greg. in loc.
[k] Pro. 23. 5.
[l] 1 Tim. 6. 17.
[m] Mat. 13. 22.
[n] Ezek. 7. 19.
[o] 1 Tim. 6. 9.
[p] Psal. 49. 6, 7, 8, 11, 12, 13.

way,

way, and howbeit their posteritie may approue their sayings, as their doings, as men wise according to the flesh, yet brutish they are, and *like the beasts which perish*. Their riches shall choke them, for they choke the good seed of the Word [q], or swallowed downe, they shall vomit them vp againe, [r] *God shall cast them out of their bellies*: Verily, verily, this egestion will be wofull, and full of deadly paines. Therfore, *Goe to now, yee rich men* [s] *weepe and howle for the miseries which shall come*

[q] Mat. 13. 22.
[r] Iob. 20. 15 18.
[s] Iam. 5. 1, 2, 3.

vpon you; your riches are corrupted, your gold and siluer is cankered, and the rust of them shall bee a witnesse against you, and eat your flesh as it were fire; yee heape treasure together *Rom.2.5. for the last dayes: * yea, yee treasure vp wrath vnto your selues against the day of wrath: Faithfull, but fearefull is the saying of Iesus Christ in Matth. 19.23. *A rich man shall hardly enter into the kingdome of Heauen.* A difficultie noted, not an impossibilitie; for after the *Ordinarie Glosse*, a Gable, *i.* vntwisted; a Camell also

alſo (*Depoſito onere & flexis genibus*) may goe thorow that ſtrait gate in the wals of Hieruſalem, which for the narrowneſſe thereof was called *Foramen acus*, or the Needles eye: But wealth, a *ſtrong City* in conceit, and an high Tower, (as it is the rich mans, that is not rich towards God, *Prov.* 18. 11. and *Luk.* 12. 21. compared;) the impoſſibilitie may be auouched and auerred.

3. What comfort in the pleaſures of this life, the pleaſures of this life like flaſhes of lightning:

Plutarch. Fulgurations; *Simul orientes & morientes*, arising and dying together. As the fashion of the world, they passe away, and followeth heauinesse; [f] cast out into vtter darknesse, what weeping, what howling, what gnashing with the teeth? *Dead, while they liue, they that liue in pleasure* [g]. Ye haue *liued in pleasure*, [h] *and been wanton*, an apt reproofe. *Awake to righteousnesse* [i], good counsel[l]. *Moses* his patterne good [k], *Barzilla's* resolution godly [l], the Preachers censure of mirth and laughter iust [m], carnall

Empta dolore voluptas.

[f] Pro. 14. 13.

[g] 1 Tim. 5. 6.

[h] Iam. 5. 5.

[i] 1 Cor. 15. 34.

[k] Heb. 11. 25.

[l] 2 Sam. 19. 35.

[m] Eccl. 2. 2.

carnall pleasure the high way to Hell, *going down to the chambers of death*[n]. Had here in the depths of hell, what is to bee had? Aske *Abraham*, or thinke on his answer[o], bought with griefe, yet how many drawen away thereby and inticed? As hee that loueth siluer, so is he that loueth pleasure, neuer satisfied, nor euer edified on the most holy faith. The voluptuous of the word heard, bring no fruit to perfection[p]. Was *Salomon* a Cynicke in his old age? Faithfull is his saying, and worthy of all

[n] Pro. 8. 27.

[o] Luk. 16. 25.

Tr. hit sua quemq; voluptas.

Semper voluptas famem sui habet & transacta non satiat. Hieron.

[p] Luk. 8. 14.

acceptation, *Sorrow is*
[q] Eccles. 7. 3, 4. *better than laughter*[q]; for by the ſadneſſe of the countenance, the heart is made better: The heart of the wiſe is in the houſe of mourning, but the heart of fooles is in the houſe of mirth.

4. What comfort in carnall friends? Friends as the *reeds of Ægypt*, or as reeds in the wind, ſhaken & vnſtable as the vnrighteous Mammon. No friend this, *for a friend loueth at all times*[r], and in
[r] Pro. 17. 17. & cap. 18. 24. aduerſitie moſt. *A brother*, rather *a rare friend*, one that ſticks faſt, as cemented

mented or glued. I haue considered that in *Prou.* 18.24. but all are not *viri amicorũ*, nor haue *vim amicabilem*. As friendlineſſe is ſhewed, ſo is it to be ſhewed; but as it is found, ſo lieth the opinion: *The colours of friendſhip not laid in the oyle of the word, a falſe varniſh*; it vaniſheth *as the tale that is told*: Wherefore what the Holy Ghoſt hath of worldly wealth, might be ſaid of worldly friendſhip, Hee that truſteth therein ſhall fall[f]. Beſides, a curſe is denounced, [t] *Curſed is the man*

y. Cartwright in loc.

[f] Pro. 11. 28.

[t] Ier. 17. 5, 6.

that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord; for hee shall bee like the heath in the desart, like the parched places in the wildernesse, like a salt land, and not inhabited. Therefore the sweet Psalmist of Israel said[a], *Put not your trust in Princes, nor in the sonne of man, in whom there is no helpe, his breath goeth forth, he returneth to his earth, in that verie day his thoughts perish.* But *Wolsey's* confession might[z] be made of many; *Many seeke the friendship of great men, more than the*

[a] Psal. 146. 3.4.

[z] Quod Regi potius quam Deo studuisset placere. Scultet. An.

favour

*fauour of the great God, and our Sauiour Iesus Christ: *Istos auersemur: From such turne away.*

* 2 Tim. 3. 5. 15. 25.

5. What comfort to be had in sinnes? Miserable comforters these, and causes of confusion; *Dalilah's* in conceit, in effect also, deceiuing the heart, destroying the soule. Blesse a man may himselfe in his owne heart, saying, *I shall haue peace, though I walk in the imagination of mine own heart, to adde drunkennes to thirst*[7]. But, *There is no peace to the wicked*, saith my God[8]. At the doore of the sin-

[7] Deut. 29. 19.
[8] Isa. 51. 21.

ner

ner lieth his sinne[y], as a ban-dog, to plucke out his throat, and to teare him in peeces, none being to deliuer: Who should, the Lord? Nay, he is not chosen, nor hath beene serued; but sinne preferred; let him *goe then and cry* vnto that which hee hath chosen, and to that which hee hath serued. This was once the answer of the Lord, and this: I will deliuer no more[z], who then should? should the Minister of the Lord? By what meanes, the Ministerie contemned[*], which

y Gen. 4. 7. *Peccatum i. pœna peccati quæ quasi canis aut Cerberus cubans, fores peccati obsidet tanquam peccati vindex. Corn. de lap. in loc.*

z Iudg. 10. 13, 14.

* 2 Cor. 5. 18.

which is committed to him? visit he may a man ſicke with ſin vnto death, yet not ſaue him from the death, which reigneth by ſinne in his mortall members; pray for him he may, but according to that of *Ambroſe* to *Theodoſius*, * *If he will not heare the Miniſter ſpeaking from God, how ſhall God heare the Miniſter ſpeaking for him.* O conſider this, all yee that comfort your ſelues in your ſinnes, following inconſiderately the multitude that doe euill, after theſe of pleaſure, dayes of mourning will

* *Si dignus non ſum qui a te audiar, nec tu dignus qui pro te a Deo exaudiar.*

will come, and euill daies, yea yeares, wherein wee shall say, *Wee haue no pleasure in them* [a], nor any comfort from the time that is past. What comfort from the time that is past of this life, the lusts of men followed, and thwarted the will of God [b]? What comfort in those things, whereof shame is the glorie, and destruction the end [c]? Whats the end of rioting, drunkennesse, couetousnesse, voluptuousnesse, idlenesse, vnrulinesse, vncleannesse, vngodlinesse? or whats the glorie?

[a] Eccles. 12.1.

[b] 1 Pet. 4.2.

[c] Phil. 3.19

glorie? What fruit had in these things[d], or what comfort to be had, [e]*Iudge I pray you betweene God, and the vines which bring forth wilde grapes.*

[d] Rom. 6. 21.
[e] Isa. 5. 3.

Art thou, ô man, an Ephraimite[f], a drunkard, I meane like those of *Ephraim*, risest thou vp early in the morning, that thou maiest follow strong drinke, and continuest thou vntill night, till wine pursue thee? Art thou mightie to drinke wine, and a man of strength to mingle strong drinke[g]? Woe and woe I finde, yea woes vpon woes in the Scrip-

[f] Isa. 28. 1.
[g] Isa. 5. 11. 22.

[h] Hab. 2. 15 Scriptures against thee[h], but except thou repent, *no comfort finde I for thee in the Oracles of God.*

Art thou a couetous person, a louer of earthly things more than of heauenly, is thy heart set on *thy riches increasing*, is thy [i] Hab. 2. 5. desire inlarged as Hell[i], can it not bee satisfied? *Thou shalt neuer be satisfied* with that which thou coueteſt; thou consulteſt, (by coueting an euill couetousneſſe to thy house) *shame to thy house*, thou sinneſt *against thine owne soule*[k]. Thou art an Ido- [k] Hab. 2. 9, 10. later, and abhorred of

the

the Lord: These things I finde in the Scriptures against thee, but except thou repent; *No comfort finde I in the Oracles of God.*

Art thou a swearer, sweareſt thou in thine ordinarie communication? Thou takeſt the name of thy God in vaine, thou ſmiteſt him on the face: *Moſes* ſaith more, Thou piercest him, thou ſtrikeſt him thorow. Hee that blaſphemeth, traiecteth him whom hee blaſphemeth; and as the lying or backe-biting tongue hateth thoſe that are afflicted

Leuit. 24. 11. *Nakab deſignat tranſfigens.* V. Trem.

[1] Pro. 26. 28. cted by it [1], so the swearing tongue the Lord. Thou champest the blood of God betweene thy teeth, ô barbarous Caniball! Thou diggest vp his wounds, ô damnable exulceration! Thou exposest him to shame, ô impudent Miscreant! [m] Exod. 20. 7. Thou are not guiltlesse [m], but cursing, cursed: The curse is vpon thee, and entred into thy house. [n] Zech. 5. 2. 3. The long flying roll [n] houereth ouer thee, yea, the vengeance of Heauen to cast thee downe into the damnation of Hell. These things I finde in the Scrip-

Scriptures against thee, but except thou repent, *No comfort finde I for thee in the Oracles of God.*

Art thou a Sabbath-breaker? seekest thou on the holy day of God, and findest thou thine owne pleasure, speakest thou thine owne words[o], and doest thou, on that day, thine owne works? Thou dishonourest God[p], thou pollutest his worship[q], thou prouokest the eyes of his glorie[r], thou breakest his Law, thou makest it void[s]; *Therefore wrath is vpon thee, from before the Lord:* The fuell of

[o] Isa. 58.13.
[p] Rom. 2.23
[q] Ezek. 22. 8.
[r] Isa. 3.8.
[s] Psal. 119. 126.
[t] Chron. 19.2. *A minori ad maius.* Ier. 17.27.

of iudgement lieth in thy gate, and thou putteſt to the fire, which ſhal (when God will) kindle where it lyeth. Theſe things I finde in the Scriptures againſt thee, but except thou repent; *No comfort finde I for thee in the Oracles of God.*

Art thou a Libertine, vſing all libertie for an occaſion to the fleſh[z], a contemner of Gods ordinances, his words and Sacraments, his Miniſterie and Miniſters? Thou art not ſpirituall[y], nor led by the Spirit, but carnall altogether, and ſold vnder

[z] Gal. 5. 13.

[y] Rom. 7. 14. & cap. 8. 14.

vnder sinne; thou despi-
sest God[x], thou commit-
test sacrilege[z], thou iud-
gest thy selfe vnworthy
of everlasting life[y], thou
putest from thee the
meanes thereof, and tur-
nest the same into lasci-
uiousnesse[z], no remedie
remaineth, nor healing
to thee that mockest the
Messengers of God, that
despisest his words, that
misusest his Prophets[a].
These things I finde in
the Scriptures against
thee, but except thou re-
pent, *No comfort finde I for thee in the Oracles of God.* I personate no
man,

[x] 1 Thes. 4.8.
[y] Rom.2.23
[z] Act.13. 46.
[z] Iude ve.4.
[a] 2 Chron. 36.16.

man, but if the witnesse within, the Conscience, accuse any, testifying and saying, *Thou art the man to whom it is spoken*; spoken bee to him, and this further in the Spirit of our God against the workes of the flesh, which are manifest, and are these; *Adulterie, fornication, uncleannesse, lasciviousnesse, idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkennesse, revellings, and such like. Qui talia agunt*[e], They which doe such things shall not inherit the

[e] Gal 5 21.

the kingdome of God, *Gal.* 5. 21.

Seeing then that these things are so, that some comfort themselues without the Word, and that without the Word there is no solid comfort. A necessitie is laid vpon vs, both for the vse of edifying, and the issue of the point, to reason in plaine euidence and demonstration of the Spirit,

De { *Afflicto consolabili.*
Sermone consolabundo.
Ratione consolandi.

Touching

Touching
- The afflicted that are consolable.
- The word which comforteth the afflicted.
- The manner of comforting them by the same word.

1. *De afflicto consolabili.* *Of the afflicted that are consolable.* *All men haue not faith*[f], *nor the knowledge of God*[g], nor bee in their affliction comforted *by the Word*, neither indeed can be, because they are not corrigible, not docile, not humble, nor humbled: *The shaking of the hand of the Lord, which hee shaketh ouer them*, not feared; nor had

f 2 Thes. 3.2.
g 1 Cor. 15 34.

had to worke any feare in their heart *the ſpirit of bondage.* But had once this, and but once had, *Running there is to God, and flying to Ieſus Chriſt*, without back-ſliding in heart, or any departing from him: *Contrà:* Not had, nor receiued at all, no comfort at all, nor conuerſion at all, neither any conſtant worſhip. In *Rom.* 8. 15. *Yee haue not receiued the ſpirit of bondage againe to feare.* Not to feare againe as bond-ſlaues, but firſt they feared, hauing the *ſpirit of bondage*, as all haue that

labour and are heauie laden, the curſes of the Law may be denounced a thouſand times, and ten thouſand kinds of ſtrong iudgements inflicted in vaine, except the ſpirit of bondage be ſent into the heart, to worke feare therein, and in that feare to bring men home vnto God in Chriſt. Thunder, and raine, and earthquakes haue beene, and yet mens hearts haue beene little moued, but the ſpirit of bondage, or of feare on the people, they feared exceedingly, *when it thundred and rained*

D. Preſton of the new Couenant. pag. 392, 393.

ned in wheat harueſt[h], likewiſe at the great ſhowres of raine in *Ezra's* time[i], likewiſe the Taylor, although all was ſafe[k]. This ſpirit, the plough of God, with which hee ploweth vp the heart, before hee ſoweth therein the word of his grace which bringeth ſaluation: This ſpirit obliterates the image of the old man, and prepares a place for the impreſſe of the new, whoſe motto is, [l] *Bleſſed is the man that feareth alwayes, i.* in a filiall manner, for the ſeruile is the Deuils.

[h] 1 Sam. 12. 18.
[i] Ezra. 10. 9.
[k] Act. 16. 29
[l] Pro. 28. 14

Ye ſee the reaſon, (brethren) why ſome afflicted are not conſolable; not conſolable, not corrigible; not corrigible, not fearing; not fearing, not hauing to feare, *the ſpirit of bondage.* Therefore if yee feare not, nor haue had to feare, *the ſpirit of bondage.* Yee haue cauſe to feare, becauſe ye haue not Chriſt, * yee know him not, nor what hee hath ſuffered for you, yee haue no *fellowſhip in his ſufferings, not being made conformable to his death:* But afflicted, if ye feare as *ſonnes in bondage,*

Actus actionum eſt in patiente prædiſpoſito.

* Rom. 8.

if

if feeling the weight of the iudgement inflicted, and seeing your sinnes, yee flie from them (as from the *face of a serpent*) vnto the *Propitiatorie*, which is *Iesus Christ*: Be of good cheere, the good spirit of God is vpon you for good, and truly and thorowly humbled thereby, yee shall be deliuered from the temporall bondage, into *the glorious libertie of the sonnes of God*. *As the Law is good*, Rom. 7.12. so *the spirit of bondage*: As the Law but a temporarie *Schoole-master*, vntill faith bee informed;

ἱλαστήριον. Rom.3.25.
βαρυτήτι. Io.16.vlt.

med; so *the spirit of bondage*, vntill *the spirit of Adoption* be infused: and as the *Sunne of righteousnesse* ariseth *with healing in his wings*, *Mal.* 4. 2. So the Spirit of adoption commeth with libertie *in his armes*. God hauing sent *the spirit of his Sonne into the hearts* of his sonnes,
[m] Gal 4.6. they cry *Abba, father*[m]: the loue of an *indulgent father* apprehended, not the seueritie of an *austere Iudge*; and God beheld
[n] Deut. 4. 24. not as a *consuming fire*[n], that will deuoure them, but as *a faithfull Creator*, that will haue a desire to the

the workes of his hands °. ° Iob 14.15

Afterwards there's no *ſeruile*, but *a filiall feare*, *i.* a mixture of feare and loue: *the ſpirit of loue leading in the way euerlaſting*; *the ſpirit of feare* preuenting *Reconciliation*, and fetching home againe them, that being brought home, *turne againe vnto folly*, loſe themſelues, and runne as ſheepe aſtray. *Loue hauing reſpect vnto all the Commandements*, to keepe the ſame: *feare* preſeruing the heart from the deceitfulneſſe of ſin: for as ſeething liquor, filthy ſcum; ſo the heart

boyling with feare, casts out sinne, suffers it not to œstuate it selfe into the inward parts; adhere it may, but enters not into the frame, fabricke, or constitution of the heart, to bee mingled and confounded: *The feare of the Lord is cleane*[p], they also *pure in heart*, that haue it in their heart, hauing such an heart, that admits not the mixture of any sin, but as base and reprobate stuffe, resists and reiects it. So then we say for the *verdict of the Inquest*; *That without the humbling and cleansing feare,*

[p] Psal. 19. 9.

feare, there's no token for good in or out of affliction, nor comfort by the Word.

2. *De Sermone consolatorio:* Of the word which is the comfort in Affliction. The substantiall Word there is, that *My* which was made flesh[q] and hee the God[r] of all consolation: but of him the Prophet speaketh not here, the sure word of prophecie there is also, which was vnto *Ieremie*, hauing found and eaten it, the verie ioy and reioycing of his heart[s], *Dauid* made his heart an hiding place for it[t], so became it

[q] Io. 1. 14.
[r] Rom. 15. 5.
[s] Ier. 15. 16.
[t] Psal. 119. 11.

a Sanctuarie for him, yea, a fortreſſe againſt the aſſaults of Satan, and during the obſeſſion, Ammunition for his ſoule.

a Coloſſ. 3. 11. [illegible] (as the Apoſtle of Chriſt) All and in all: Therefore ſtiled,

Sermo { *Inſcriptus*, & *Inſitiuus*.

Many good words and comfortable words in the little Booke which we hold in our hand, but the word which comforteth is,

The { *Inſcribed* / *Ingrafted* } *Word.*

1. *Sermo*

1. *Sermo inscriptus*: The word inscribed and written, not with inke, but with the spirit of the the liuing God[x], not in Tables of stone, or books like this, but in the fleshie Tables of the heart; the heart mollified the spirit sent into it, which writeth therein the comforting word, euen the word of grace in the New Couenant, *i.* worketh within the heart a disposition correspondent *to the word which commeth*[y], *and the grace which appeareth*[z]. As face to face in a glasse, or in the waters, so tally

Sermo consolatorius inscriptus sermo.

[x] 2 Cor. 3. 3

[y] Io. 10. 35.

[z] Tit. 2. 11.

Tally to Tally, as Indenture to Indenture, as the Impreſſion in the Wax to the Seale that made the ſame, ſo the holy diſpoſition (which is, *The Conſolation*) anſwereth to the word, which is in the heart written, yea grauen by the ſpirit of God, as letters in marble, neuer wearing out. Let a man therefore examine himſelfe, and brethren, proue your owne ſelues, whether ſuch a diſpoſition and correſpondence to the Word be in you, yea or no? If your heart and the word meet as friends, euen

euen as mercie and truth, and kisse each other as righteousnesse & peace[a]. If your heart close with the word, as the clay with the mold, and the inke to the paper, fixt and faire, without any blurre or foule fault, quarrell or difference: It is *inscribed*, it is the word which comforteth in affliction; but if enmitie be put betweene, or if your heart and the word looke as enemies the one vpon the other, no comfort is therein, nor in the affliction.

[a] Psal. 85. 10.

2. *Sermo insitivus, Ser-*

mo

mo consolatorius: The *word of consolation, S. James* calleth *the ingrafted word* [b], which when *Paul* planteth [c], he cleanseth, 1. the stocke, 2. maketh insition, 3. inserteth the impe, 4. closeth it about, 5. senceth it, finally expecteth fruit. Suffer me to reuiew and open these vnto you, that your eyes opened by the euidence produced, yee may see the things, *that pertaine to your peace,* in your warfare on the earth.

[b] Iam. 1.21. ὁ ἔμφυτος λόγος.
[c] 1 Cor. 3.6

1. The stocke, which is the heart, is to bee cleansed, foule it is in all, all filthi-

filthineſſe and ſuperfluitie of naughtineſſe about it, which is to be laid aſide[d], with all malice, and all guile, and hypocriſies, and enuies, and euill ſpeakings[e], or elſe the ſincere word will bee turned aſide. If the ſtomack riſe, & the ſoule bee lifted vp[f], when the heauenly huſbandman, about to plant the word, is about to purge the ſtocke. If any rancor or excreſcencie of malice, bitterneſſe, and wrath, and anger, and clamour be; [g] *Now hee ſtriketh mee, he intendeth mee, hee cutteth mee, who can beare*

[d] Iam. 1.21.
[e] 1 Pet. 2.1
[f] Hab. 2.4.
[g] Epheſ. 4. 31.

heare him, who can endure him? Aerem cædit, Hee beateth the aire, hee washeth the Æthiopian, his labour is in vaine. Cut to the heart ye know, who were with the words of *Stephen*, and to what effect; [h] who were pricked and healed by the same Word receiued with meekneſſe, ye alſo know[i] verily, as the Apoſtle of him that praying waueth like a waue of the ſea, driuen with the wind and toſſed: [k] Μὴ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος. Let not that man thinke that hee ſhall receiue any thing of the Lord:

h Act. 7. 54.

i Act. 2. 37.

k Iam. 1. 6, 7.

Lord: So may we of the man, that hearing the word, and hauing it nigh him, paring, or pricking, or cutting, or cleauing him, to bee ingrafted in him, is like the troubled sea, when it cannot rest, whose waters cast vp mire and dirt, [1] is moued, wexeth angrie, flingeth it off in furie, and kicketh against pricks, *Non existimet homo ille*, Let not that man think that the word shall bee, or possiblie can be in him, doing thus, effectually ingrafted: *Qui aurem audiendi habet*, He that hath an eare to heare

[1] Isa. 57. 20.

let

let him heare, and heare yee it my beloued brethren, if yee would receiue the ingrafted word for your comfort *in that day, ſanctifie your ſelues, and cleanſe your ſelues from all filthineſſe of the fleſh and ſpirit* [m], prepare your heart, or (as *Ieremie* phraſeth it) [n] *waſh your heart,* from the deſperate wickedneſſe and deceitfulneſſe thereof: or, *keepe your feet* [o] *when yee enter into the houſe of God,* and bee more readie to heare the hardeſt word, than to caſt it off as a burthen too heauie for you to beare.

[m] 2 Cor. 7. 1.

[n] Ier. 4. 14.

[o] Eccleſ. 5. 1.

Hard

Hard as iron is the heart of man; therefore is the word first as fire, and an hammer for it [p]; full of knots and wilde stems, which must bee cut off; therefore is the word *sharper* at the first, *than any two-edged sword* [q], yet to bee suffered without any preiudicate or preuaricate opinion of malitious personating, or enuious particularizing; your soules (deare Brethren) must (if ye would bee numbred with the elect of God, and reckoned of his peculiar people) be dealt with in particular,

[p] Ier.23.29.

[q] Heb.4.12.

ticular, and your particular ſinnes reproued, yea hewed and hewed, as *Agag* by *Samuel*, in peeces, before yee can feele any comfort by the word: Many things wee ſpeake in loue, to warne you[r], not in malice to ſhame you, but the more wee loue you thus[ſ], the leſſe we are loued of you: wee loue your perſons, wee tender your ſoules; but (as our owne) wee hate your ſinnes, and would (if wee could) ſtrike them dead, becauſe they worke by their paſſions[t] and motions in your mem-

[r] 1 Cor. 4. 14.

[ſ] 2 Cor. 12. 15.

[t] Rom. 7. 5.

bers

bers (as in ours) to bring forth fruit to death vnto death.

But how can a Preacher ſmite a mans ſinne really, and not touch his perſon intentionally? Our controuerſie writers in that great diſpute about iuſtifying faith; *Whether faith iuſtifieth alone without charitie and good workes*, diſtinguiſh thus:

D. Abbot againſt Biſhop pag. 482.

Separation of things, one frō another, is either real in the ſubiect, or mentall in the vnderſtanding, that denied, this ſubdiſtinguiſhed, negatiue

or

or priuatiue; that, when in the vnderſtanding there is an affirming of one thing, and denying of another; this, when of things that cannot indeed bee ſeparated, the one is vnderſtood and omitted: the other, *ver. grat.* light and heat cannot bee ſeparated in the fire, yet the light may be conſidered, & not the heat, or the heat and not the light: So charity and good works are not negatiuely ſeparated, but priuatiuely made as effects & conſequents, not concurring cauſes of iuſtification. Sem-

Sembably (my Beloued) although we cannot really separate betweene your sinnes and your persons, yet negatiuely we say, that we intend not your persons, but priuatiuely in our mindes we consider your sinnes, bearing the image of Satan, at which wee strike, I say at the image of the Deuill and Satan, not at your persons, made as we our selues, after the similitude of God.

O that yee would beleeue this, and when your sinnes are smitten on the face with the rod of the mouth",

[u] Isa.11.4. mouth [u], or with that sharpe two edged sword which goeth out of the [x] Reu.1.16. mouth of the Lord [x], ye would reason with your selues, or commune with your owne heart, and be still or speake on this wise one vnto another in the faithfull assemblies: *This Preacher speakes with authority aboue himselfe, its the very word of God which hee preacheth, the word which he preacheth is* [y] Heb.4.12. *quicke and powerfull [y] pierceth and divideth things asunder in vs, discerneth the thoughts and intents of our hearts, pulleth downe strong holds,*

holds[a], casteth downe imaginations, and every high thing that exalteth it selfe against the knowledge of God; apprehendeth our sins, grappleth with them, convicteth them, convinceth vs, dealeth as a workman that needeth not to be ashamed, rightly dividing the word of truth, & applying it according to the rule thereof. Are wee not our selues or many of vs husbandmen, what doe we our selues in our profession? doe wee cast our seed into vncleane places, or amongst briars, & thorns, and stones, & rubbish? no, we first cleanse and manure our ground,

[a] 2 Cor. 10. 4, 5.

2 Tim. 2. 15

sowe afterwards our seed, and haue long patience for the precious fruit? besides, in our orchards, when we plant or grosse, doe we suffer to grow the sions of the crab-tree? No, we cut them off, and cleanse the stocke: What then doth the spirituall husbandman more in his sphcare, than we in ours; before he will sowe the holy seed, or let in the heauenly plant, hee laboureth with great difficulty to prepare the ground where he would sowe, and purge the stocke on which he would ingroffe the word. Must hee therefore be blamed, or slouenly would

would we haue him to doe his worke, or negligently, or vnfaithfully? Absit, God forbid: *This in our owne seruants is not tolerated, much leſſe is to bee in the seruants of the Lord*. To cry peace, peace, when there is no peace, is to heale hurts slightly**; falſe Prophets will doe it, but otherwiſe, the man that is ſent from God. Conſider what I ſay, and God giue you vnderſtanding. The word to be ingrafted, the ſtock is to bee cleanſed: The ſtocke cleanſed, inciſion for inſition is made; a diuiſion made betweene

* Ier. 8.11.

the soule and the spirit[a], *naturall things, and spirituall things, reason and the light, which is the life of men, the affections and the intellectuall facultie*: This diuision Experience teacheth *tacitè*, and conuerts best know how it is. How were the first *pricked in their hearts*, and diuided in themselues, not knowing what to doe[b], after the incision made, before, before the immission of the heauenly plant? nor doth any man: The word which saueth the soule, of whom receiued without much affliction

[a] Heb. 4. 12 *Nomen animæ sæpe idem valet quod spiritus; sed cum simul iunguntur, prius comprehendit sub se affectus omnes, &c. Caluin. in loc. Allegoria quadam & hyperocha adumbrare voluit Apostolus diuini sermonis vim & efficaciam, &c. Bullinger.*

[b] Act. 2. 37.

affliction by the internall diuision, after the infition? Such it is, I thinke, as the groanings of the Spirit, making intercession according to the will of God, it cannot be vttered: the Thessalonians receiued the word with much affliction, but what kind of affliction, or how grieuous it was, he saith not.

Therefore, whensoeuer incision is made, your heart smitten, and smiting you being smitten by the word, attend still; or diuided in your selues, all the faculties

ſlit, and clouen the affections, your reaſon viſited with the day-ſpring from on high, your vnderſtanding illightened, your ſoule fainting, your ſpirit panting, a conflict begunne, and a ſtriuing within you, as in *Rebeccahs* wombe, betweene *Eſau* and *Iacob*, Nature and Grace. Bee not diſmaied, for this muſt be, and is, where the word is about to bee ingraffed to the ſauing of the ſoule.

3. Inciſion for inſition made; the ſien of holy ſcience is inſited and ſet in, the word let in (that heauenly

heauenly plant by heauenly Art) into the vnderstanding: *The sense giuen thereof, and the reading vnderstood.*

Therefore hearing the word of the kingdome, *apply* your heart to wisdome, and your minde to vnderstand *the wondrous things*[d], *the mysteries which were kept secret since the world began*[e], yea, pray alwayes *with all manner of prayer and supplication, in the spirit*, that it may bee giuen vnto you, to know *the mysterie of God*[f], *and of godlinesse*, that seeing yee may see, that hearing yee

d Psal. 119. 18.
e Rom. 16. 25.
f Colos. 2. 2. 1 Tim. 3. 16.

may heare and vnder-
[b] Mat.13. 26. ſtand[b]; *Dauid* prayed how often? Giue me vnderſtanding, make me to vnderſtand; An vnderſtanding heart, *Salomons*
[c] 3 Reg.3.9. hearts deſire[c]; and *Pauls*, that the Churches might abound more and more
[d] Phil.1.8, 9. [d] in all knowledge, and in all iudgement, in all wiſdome and ſpirituall vnderſtanding: This by the Word. The word read or heard, and not vnderſtood, profiteth not; but by reading, and hearing, and prayer made to God, entrance is made into the vnderſtanding, heauenly

light

light let in, and worldly darkneſſe out: [1] The entrance of the word giueth light, it giueth vnderſtanding to the ſimple. [1] Pſal. 119. 130.

4. The ſien inſited, is bound faſt, and cloſed about with all louing affections ſtirred vp vnto it; yea, ſhut vp and riuetted in the heart, to dwell richly therein in all wiſdom, not left looſe; for graffes ſo let, fall out anon, or be blowen out.

Therefore loue yee the incitiue word, leſt ye loſe it vnawares, embrace it with all complacencie of affection, ſo ſhall no

ſtorme ſtirre it, nor force amoue it; it is not enough to receiue the word, except ye receiue the loue of the word; Shall not ſome be damned becauſe they receiued not the loue of the truth[m]? O how I loue thy law [n]ſaith *Dauid*, it is my meditation all the day, yea, day and night the exerciſe of the bleſſed man; it is incloſed within him, it is in his heart, and loued with his heart, the heart as ſoone to be loſt as the word ingraffed therein, and incorporated; deſired in the inward parts, and

[m] 2 Theſ. 2.10.
[n] Pſal 119. 97.
Pſal 40.8. Pſal 51.6.

and hidden in the hidden part.

5. Bound fast and closed about the impe of the word inserted; it is conspired and strengthened, yea, (as an orchard or vineyard with wals and hedges) fenced and fortified with holy cares, and godly jealousies, lest wilde and harmefull beasts breake it off, or bite it off, or come nigh it to hurt it. How many caueats hath the Apostle in his Epistles to this purpose; *Deceive not your selues; Be not deceived!* 1 Cor. 6. 9 *Let no man deceive you with* Gal 6. 7. *vaine*

[f] Ephes. 5. 6. *vaine words*[f]; *Let no man beguile you with inticing words; Let no man spoile you through Philosophie and vaine deceit, after the tradition of men, or after the rudiments of the world*[g]. Besides, the beasts of *Ephesus*[h], and the grieuous wolues[i], what care tooke he to detect and defeat, to preuent and preuince*, propugning the truth, oppugning the aduersaries, not giuing to them place by subiection, no not for an houre, that the Gospell stablished might continue for euer. Lee the

[g] Col. 2. 8.
[h] 1 Cor. 15. 32.
[i] Act. 20. 29.
* *Praeuincere.* Gal. 2. 5.

the same minde be in you which was also in him. The word ingraffed hedge yee about, fence and keepe safe from malignant persons, euill cogitations, cares, riches, the pleasures of this life, vnbeleefe, Apostasie, and such like. The enuious man will (if he can) make a breach vpon it, and bring in these destroyers; Therefore take yee heed, yea, let him that thinketh he standeth * take heed lest he fall, or bee surprized in an houre that hee knoweth not. * 1 Cor. 10. 11, 12.

Finally, fruit is expected

God to bee had vnto holineſſe, and the end euerlaſting life [a]. Sum-mer and winter the plant the ſame, fat in old age, and flouriſhing as the Palme tree, not blaſted with the winds of other vaine doctrines, not nip-ped with the froſts of hearts hardneſſe, or na-tures remiſſeneſſe; not beaten downe by the meſſengers of Satan, buffeting the branches, nor withered ſo much as in one leafe, with the ex-tremities of the times, but as thoſe that be plan-ted [b] in the houſe of the Lord,

[a] Rom 6. 22.

[b] Pſal 92. 13.

Lord, (the * increase giuen of God) fruitfull in old age, and comfortfull in affliction. * 1 Cor. 3. 6.

Let a man therefore examine himselfe, and bretheren proue your selues, whether yee haue or no the comforting word, which is the ingrafted word. The heart vncleane, incision not made for insition, no sions immitted nor closed about with louing affection, no sensure about it, nor any fruit appearing, it is not ingrafted, nor affordeth it refreshment to the soule that is wearie: But the

the heart cleane through the word which is ſpoken, inciſion made, the impe ſetled and cloſed on euery ſide with embracements of loue, fenced and fruitfull, it is ingraffed, and THE WORD, which is *comfort in affliction.*

Remaineth what is expected, *De ratione conſolandi*, how and in what manner the poore afflicted are comforted by the word. In *Iſay* 30. 21. it is ſaid; *Thine eare ſhall heare a word behinde thee ſaying, This is the way*, &c. As pupils from behinde them

Emphaticè verbum audiendi ponitur: Deum hic pedagogum parat, qui puero ſibi ante oculos ſtatuit, &c. Marlorat. in loc.

them heare the voice of their Schoolemaſter or Tutor teaching and admoniſhing them, ſo the ſeruants of the Lord his heauenly-voice, and in their affliction they are (by the word *mixed with faith inordiated, hid in the heart*, inſcribed and ingraffed) informed and comforted as here followeth.

1 *By the word through faith, they vnderſtand*, That afflictions are effects of Gods decree, which is ſealed, and remaineth ſure as * Mount Sion, not to be remoued; 1. ſals

* Pſal. 125.

falls a ſparrow to the ground[f], or an haire from the head without him? The ſufferings of the Saints are fore-ordained, as themſelues foreknowne[g]. Thus when I remember, I powre out in mee my ſoule thus[h]: Hath God decreed to me, and appointed mee to beare the euill vpon me? I will without any reluctation beare it, the ſtiffe-necked ſtriue with the yoke to their hurt; it is good to yeeld in youth[k], in the firſt houre, in the laſt all muſt. Doth *Shimei* curſe mee? The Lord

[f] Mat. 10. 29.
[g] Rom 8: 29.
[h] Pſal 42. 4.
[k] Lam. 3. 27.

Lord hath bidden him[i]: Doth *Saul* persecute me? Vexed he is with an euill spirit sent from the Lord[k]: Doe other men, vnreasonable and wicked, insedable and absurd, insest, oppose, plot against me, thrust sore at me, that I might fall, and fal into the pit which they haue digged for me[l]? Ἀνόητοι, they are (as *Paul* of the *Galatians*) mad men, distracted in their minds, they know not what they doe; what[m] doe they but the lusts of the deuill? What are they but his agents and instruments?

i 2 Sam. 16. 10.

k 1 Sam. 19. 9.

l Gal. 3. 1.

m Io. 8. 44.

yet

yet permitted all of my Lord & my God to humble me, & to proue me[a], & to know what is in me; whether I wil truſt in him, & cleaue to him; or[*], it is a tentation of probation, not of deſtruction. Doth ſickneſſe afflict me? it is the ſeruant of the Lord comming and going as the Centurions[b] according to his word. Doth any preſſure or other diſaſter ingrauate or grieue me? nothing happeneth or is done, nor ſhall happen or bee done vnto me, but what the hand of God and his counſell hath

[a] Deut. 8. 2.

[*] Tentatio probationis, non perditionis.

[b] Mat. 8. 9.

hath before determined [p] to be done [r]. Therefore being vile in mine owne eyes, and base in mine owne sight [q]; I say as he that went vp barefoot by the ascent of Mount *Olivet* [r]; Behold, here I am, let the Lord doe to me as seemeth good vnto him. Surely hee will not cast off for euer, but though hee cause griefe [s], yet will he haue compassion; and *This is my comfort in my affliction.*

[p] Ac. 4. 28.
[q] 2 Sam. 6. 22.
[r] 2 Sam. 15. 30.
[s] Lam. 3. 32.

2 *By the word through faith they vnderstand,* That afflictions are arguments of the adoption of

[t]Heb.12.6. of ſonnes vnto God[t], euery ſonne whom hee receiueth, *flagellat*, hee ſcourgeth, yet not in his anger, but with iudgement, to teach them his iudgements. Impunity a note of baſtardy, yea, ſaith the ſpirit[u], if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſonnes. Baſtards may eſcape that increpation, correction, diſcipline, & nurture, which ſons muſt ſuffer: many vile ſeruants haue much more liberty and mony in their purſe, than many deare children. The

[u] Verſe 8. μαστίματι, μαθήματι.

The naturall ſonne, a bodie prepared him, had his eares bored and opened as other mens, *Iſay* 50.6. [x]. A man of ſorrowes, and acquainted with griefes [y], tempted himſelfe [z], buffeted and ſmitten, yet not rebellious, neither turned hee away his backe from the ſmiters, nor his face from ſhame and ſpitting. The adoptiue ſonnes (when they are chaſtened with paine vpon their bed, [a] and the multitude of their bones with ſtrong paine, when their life abhorreth bread, and their ſoule

[x] Iſa. 50.6.
[y] Iſa. 53.3.
[z] Heb.2. vlt.
[a] Iob 33. 19,20,21, 22.

ſoule dainty meat, when their fleſh is conſumed away, and their bones ſticke out, when their ſoule draweth neare to the graue, and their life to the deſtroyer) haue alſo their inſtructions ſealed.

This when I remember I powre out in me my ſoule thus; Wherefore ſhould I
[b]Pſal.49.5. feare in the dayes of euil[b], when puniſhment or death, the iniquity of my heeles compaſſe mee about, it is at the worſt but a bruiſe in the heele. The ſerpents head is broken, and the hunters ſnare:

I

I see my selfe now saued from wrath, of which I was by nature the childe. Eph. 2. 3. The childe of God I am adopted, I know it, because chastened, I endure the chastisement. A son without controuersie, of a truth I perceiue it: because I forget not the exhortation which speaketh vnto me, as vnto a sonne.

My sonne, despise not thou the chastening of the Lord, neither be wearie of his correction, neither faint when thou art rebuked of him; for whom the Lord loueth, hee correcteth and rebu-

Pro.3.11. and Heb. 12.5,6. compared.

keth, euen as a father the sonne in whom hee delighteth. A deare sonne I am [d], I am a pleasant

Ier.31.19, 20.

childe, my father which is in heauen taketh pleasure in mee, his bowels sound and are troubled for mee; surely hee will haue mercie on me ashamed of my selfe; surely, hee will delight himselfe in mee: confounded in my selfe, for that I beare the reproach of my youth. Therefore I will, whatsoeuer things I suffer, delight my selfe in him. This shall swallow vp my griefes, this shall

giue,

giue, or cause to bee giuen vnto mee the desires of my heart[s], this the strength of my life. This the strong consolation; and this is my comfort in my affliction. [s] Psal. 37. 4.

3. *By the word through faith they vnderstand:* That afflictions are euidences of the brotherhood in Christ, of conformitie to him, of communion with him, the lustre of his image, and the markes thereof, the marks of the Lord Iesus in his members, yea the sufferings of Christ[t], and on the whole bodie, which is [t] Phil. 3. 10.

g 1 Cor. 12. 12. called Christ g, accomplished in the brethren

h 1 Pet. 4. 13. which are in the world h, and reflected on him, who is not ashamed to call them, that suffering

i Heb. 2. 11. are sanctified, *brethren* i: Is not his care and sympathy expressed? k persecuted hee is in them that beare his name, and his is their reproach: l The re-

k Act. 9. 4.

l Heb. 11. 26. 13. 13. proach of Christ called.

This when I remember, I powre out in me my soule thus. Why art thou cast downe, ô my soule, and why art thou disquieted

m Psal. 42. 5 within mee m. No burthen now on thee, that is not

not now on the brethren abroad. The same afflictions*, the same also the sufferings of Christ; noe a teare sheddest thou, which hee puts not into a bottle, not one sigh from thy broken heart, which enters not into his open eares; not one gash on thee, of which his soule is not sensible; not one scratch or scarre in thy face, which appeares not in his; not one furrow on thy backe, which turnes not vpon his. A brother of low degree, yet brother to Iesus Christ in the highest.

* 1 Pet 5. 9.

[n] Iam. 1.9. [a] Reioyce therefore in that thou art exalted, and run with patience to the race which is set before thee, looking aswell vnto Iesus Christ the Author and finisher of thy faith, thy faithfull brother and [o] Ia.53.4. bearer of thy griefes, [o] as also to the brethren enduring the same crosse, and despising the shame thereof in the world: If [p] Heb.10. 38. any draw backe [p] whose soule shall haue any pleasure in such? Nothing hath taken thee, but that [q] 1 Cor.10. 13. which is common, [q] common the exinanition to them in the bodie, before

the

the exaltation: and this is my cõfort in my afflictiõ.

4. *By the word through faith they understand:* That afflictions are tokens of the presence of God, going before his Israel out of Ægypt into Canaan[r]. Know yee not what hee did to humble them, as they went? Who knoweth not what the presence of a father amongst children doth? euen keepe them in awe, or not awefull rebukes are heard, and had stripes. The righteous are recompenced on the earth[s], sometimes by the

[r] Deut 8. 2, 3.

[s] Pro. 11. 31

wicked and sinner, *The hand of the Lord, and the sword in his hand* [t], turning euerie way (as the [u] Cherubims flaming sword) to keepe them whom hee keepes in the way euerlasting. These recompenced also as they behaue themselues ill in their doings. *Amalekites their end to bee destroyed for euer* [x]. But *Iacob* not smitten [y] as the smiters of *Iacob*, nor slaine according to the slaughter of his aduersaries ouerturned, ouerturned, ouerturned with an ah [z], and damned as Sodom [a] with

[t] Psal. 17. 4.
[u] Gen. 3. vlt.
[x] Num. 24. 20.
[y] Isa. 27. 7.
[z] Isa. 1. 24.
[a] 2 Pet. 2. 6.

with an ouerthrow. The Lords portion [a] is his people, and theirs his aduersaries. [b] His presence is alwaies with them, and shall bee to day as yesterday, and so for euer. Might I, with your fauor, change my voice, I might shew you a mysterie to be admired of you.

[a] Deut. 32. 9.

[b] Exod. 33. 14.

As the Lord is, so is his Israel, and as they are, so is he in the world[c]. Hearing their cries, and seeing their iniuries, he manifested himselfe not as a consuming fire, but as a burning bush, as confined himselfe within a bush,

[c] 1 Io. 4. 17. *Nulla est in mundo miseria aut afflictio in quam Deus non respiciat, &c. Fonsec. Sab. ante Dom. Quadr.*

his people straitened in the confines of Ægypt; and they offended as burning himselfe, grieued his soule for their miserie, *Iudg.* 10. 16. and afflicted himselfe in all their afflictions, *Isa.* 63. 9. Although hee speake sharply, and deale roughly with them, yet he earnestly remembers them, *Ier.* 31. 19. and will saue them from their enemies, from the hands of them that hate them, from making of pots, from the iron yoke, from the heat of the fornace.

This when I remember, I powre

powre out in me my soule thus: Doth the Lord beat me with his rod, and strike me with his staffe, his rod and his staffe both comfort me [d]; His hand not farre off, nor his presence from me, but at hand, and with mee, to deliuer me: Infirmities, reproaches, necessities, distresses enuiron me, yet trembling, and not sinning, not resisting, nor rebelling against him that is with mee; as hee in me, I may take pleasure in them [e]; The Lord is with me, a mightie terrible one, a strength to mee poore,

[d] Psal. 23. 4.

[e] Isa. 25. 4.

poore, a ſtrength to mee needy in my diſtreſſe, a refuge from the ſtorme, a ſhadow from the heat, when the blaſt of the horrible ones is as a ſtorme againſt the wall[f], troubled I am on euerie ſide, yet not diſtreſſed; perplexed, yet not in deſpaire, or not altogether deſtitute of meanes; perſecuted, yet not forſaken; caſt downe, yet not deſtroyed; when I fall, I ſhall ariſe, when I ſit in darkneſſe, the Lord is a light vnto mee[g]; when I am impleaded, hee ſhall plead my cauſe, when I

[f] 2 Cor. 4. 8, 9.

[g] Micah 7. 8.

am

am iudged, and in the hands of the wicked, hee will not leaue mee[h]; but execute iudgement for me: when I am sifted of Satan as wheat, hee will confirme my faith[i]: when I am cast downe hee will comfort me. [k] Gratious hee is, I know, and am perswaded, that hee will performe all things for me[l], yea send from Heauen, all helpes on earth failing, and saue me from them that would swallow me vp. Therefore I cast my selfe on him, I roll, I commit my way vnto him[m], Hee shall bring it to

[h] Psal. 37. 33.
[i] 2 Cor. 1. 8.
[k] 2 Cor. 7. 6.
[l] Psal. 57. 2, 3.
[m] Psal. 37. 5, &c.

to passe, my righteousnesse as the light, and my iudgement as the noone-day, my refuge is vnder the shadow of his wings, vntill these calamities shall bee ouerpast[n], my
[a] Psal. 57. 1 rocke he is, my fortresse,
[o] Psal. 18. 1 my deliuerer[o], my buckler, my high Tower, my God, and his presence the horne of my saluation: And this is my comfort in my affliction.

5. By the word through faith they vnderstand: That afflictions are the
[p] Act. 14. 22. *high way vnto heauen*[p], no walking on pillowes thither, but on thornes and stones,

ſtones, the ſtrait gate not eaſily entred at, preſſing there is and muſt be violence, [q] or elſe no entrance there. In the broad way is elbow-roome, but thorow the ſtraits, as the bleſſed goe to the euerlaſting gates, are ſtrong oppoſitions by the principalities and powers, by the rulers of the darkneſſe of this world, and the wickedneſſes in the high places[r].

[q] Mat. 11. 12.

[r] Eph. 6. 12

This when I remember, I powre out in mee my ſoule thus: The world which now laugheth and reioyceth, maketh

keth me, wretched man, to weepe and lament; yet is my sorrow turned into ioy, yea I count it all ioy, when I fall into temptations [t], I am exceeding ioyfull in all my tribulations [u]; Are they not portalls before the house of God, and the gates of Heauen? Guides and markes they are in the straight street, in the old way to the soules rest, of the new and liuing way to perfection, the foot-steps of Iesus Christ, made perfect he through sufferings [x], and endured for the ioy that was set before

[t] Iam.1.2.

[u] 2 Cor.12. 10.

[x] Heb.2.10

before him[7], such oppo- [7] Heb. 12. 3
sitions and contradicti-
ons of sinners against
himselfe, as are written in
the volume of the booke,
so will I being confident
of this verie thing, That
the present pressure is the
way vnto peace in the
after end[8], the paines of [8] Psal 37.
Hell vnto the ioyes of 37.
Heauen, the reproaches
of Christ to the euerla-
sting pleasures, the valley
of the shadow of death,
the path of righteous-
nesse vnto perfection:
And this is my comfort
in my affliction.

6. *By the word through*
faith

faith they vnderſtand: That afflictions are the *Porters*, which open the doores of diſtreſſed ſoules, that the gratious promiſes may come in; what are the gracious promiſes of our God? Verily, to haue mercie on his afflicted, *Iſay* 49. 13. according to the multitude of his tender mercies, *Lam.* 3. 32. to gather them with great mercies, and to haue mercie on them with everlaſting kindneſſe, *Iſay* 54. 7, 8. to bee with them in trouble, to deliuer them, and honour them, *Pſal.* 91. 15.

91. 15. yea, to bee with them for euer, euen vnto the end of the world, *Matth. vlt. vlt.* neuer to leaue them, neuer to forsake them, *Ios.* 1. 5. spoken first to that great Duke, but applyed by the spirit vnto the little flock of the little ones, *Hebr.* 13. 5. vnto the least of the little ones that beleeues on Iesus Christ, The Lord hath said, I will neuer leaue thee nor forsake thee.

This when I remember, I powre out in me my soule thus: By sight I see how many liue not by faith, Pro 3. 10.

their

their barnes filled with
Luk. 12.19 plenty, and their presses
bursting out with new
wine, they sing hearts
ease, and soule take thine
ease, but the bread of ad-
uersity, and water of af-
fliction or of oppression
Heb. 11.33 giuen. The iust liue by
faith, seeing the promise
(as the fathers) afarre off,
yet saluting them as pre-
sent, and embracing the
same, as the verie ioy and
reioycing of their heart.
Therefore it is good for
mee to rest my selfe on,
and in the promises of
Ier. 1.12. God; for hee will hasten
his word to performe it:

his

his word he will remember vnto mee his seruant, vpon which he hath caused mee to hope: *I will* Pſal.119. 149.
not cast away my confidence, which hath great recompence of reward, patience in me shall haue her perfect worke, that I may bee perfect and intire, wanting nothing. I will doe the will of God, that I may receiue the promise, yet a little while and hee that shall come, will come, and will not tarrie, euen the God of all grace in a time accepted, then shall my light breake forth as the morning, Heb.10.35. Iam.1.4. Heb.10.37.

Isa. 58. 8. 10. ning, and mine health shall spring forth speedily; the day-spring from on high shall visit mee: I Hab. 2. 3. shall see in that day, the word in the worke. The vision is yet for an appointed time, but at the end it shall speake, and not lye, though it tarrie, I will wait for it, because it will surely come with refection: And this is my comfort in my affliction.

δύναμις προφυλακτικὴ, καὶ δύναμις θεραπευτικὴ. 7. *By the word through faith they understand:* That afflictions haue with them power from boue, preseruatiue and sanatiue,

ſanatiue, had not *Ionah* beene ſwallowed of the Whale, he had beene of the ſea; and Bethſeda's poole hea'ed, when troubled: *Happie is the man whom God correcteth, Iob* 5. 17. This happineſſe who can declare? not one, not knowen, ouerwhelmed with a flould, what gulph is eſcaped, who knoweth? or what malady cured, ſome miſerie endured.

This when I remember, I powre out in mee my ſoule thus: The ſmarting rod vpon mee, may bee a ſupporting ſtaffe vnto mee, without

without it I might fall into a fouler ditch. Had not it, a worse thing might haue happened vnto me: Physick makes sicke before whole, a time of health for this trouble will come, and I will expect it. Behold, my Physitian standeth before the doore, hee looketh vpon mee, and to mee hee looketh*. This ague to shake me, he doth procure mee to cure a more dangerous conuulsion in mee: or as *Lot* was in Sodome, I may bee in this world, and these troubles (as the Angels on him) lay hold on

Isa. 66. 3. *Vt curent spasmum medici procurent febrim.*

Gen. 19. 6.

on mee, the Lord being mercifull vnto mee to bring me forth, and to set me without the bounds of destruction: I will therefore take in all that come, for in doing this (as other in their tents) I may entertaine, in this earthly tabernacle, Angels vnawares. An Angell sent from God, for some speciall good to me, is my tribulation, and this is my comfort in my affliction. Heb. 14.2.

8. *By the word through faith they vnderstand:* That afflictions demonstrate faithfull and fruit-

full branches. Euerie branch of the vine that beareth fruit is purged, that it may bring forth more fruit. For as after the refection & defraction of the parts luxuriant, the branches of the vine yeeld more fruit, so the faithfull in their afflictions, (which are as καθαρμοί, or rusticke purgations) are the more fruitfull, not pruned at ease, and grow wilde apace, or their grapes wilde, but purged afflicted, wounded within and bruised without, euerie gift is stirred vp, and set to work euery grace

Io. 15. 2. πομην & post κλασιν, defractionem partium luxuriantium. Aret. in loc. Fert vberiorem fructum post refectionem. Aret. vbi sup. Vitis foditur circũciditur, stercoratur, putatur aliisque multis exercetur laboribus, &c. Aret. vbi sup.

grace that is in them; the lights put vnder a bushell before, shine afterwards as in candlesticks set vpon hills. What vse before of faith, or of patience? before, what hope or ioy in the holy Ghost? As the wine forced runs out of the presse, and as the weights of a clocke turne all the wheeles about, so the loads of afflictions presse out of them that are Christs, the praises of Christ*, and shew forth the hidden vertues of them that are the hidden ones of God*.

*1 Pet. 2. 9.

*Psal. 83. 4.

This when I remember

I powre out in me my ſoule thus: Pinched I am, pruned and pared nigh, yea, cut to the quicke, that I bleed in ſpirit; but needfull the compunction, it is the firſt degree of inward humiliation; if a wound bee, it is the ſecond, and not hurtfull; nor the third, which is the contrition it ſelfe. Better is a conſcience wounded, than a conſcience ſeared; better a heart grownd to powder with the millſtone of wrath turning about vpon it, than one dedolent, and paſt feeling of ſin and wrath;

D. Slater: Salue for a wounded ſpirit.

wrath; better a ſoule to be lopped in the paſſions of ſinnes, than to be obducted with ranke luſts, or neglected and reiected. Not meerely pœnall the wounded ſpirit in the children of God, as in *Cain* and *Iudas*, the beginning of their hell, but either caſtigatory for the chaſtiſement of ſome particular diſobedience, as *Dauids*, or probatory for triall, as *Iobs*, or percurſory for preuention, as *Pauls* thorne in his fleſh, leſt through the abundance of reuelations he ſhould be exalted

2 Cor. 12. aboue measure, or purgatorie, for the cleansing of vncleane and euill thoughts, imaginations, and reasonings, touching Gods prouidence, the word, the profession, the power of nature, selfe-abilitie to conuert, inherent righteousnesse, good works, freewill, and security in the arme of flesh. How such sparkles rise in vnswept chimneyes, the fire blowne with the bellowes of hell, who knoweth not, that knoweth the deuices of Satan? Therefore I will through him

Phil. 2.

him that worketh the will and the good deed, giue all diligence to ſearch and try mine own wayes. In euery crooked way I may finde a croſſe, * my croſſes indigitate mineexorbitancies: As I deprehend them, I will amend them, and bring forth fruit meet for repentance, new obedience in all things, the old things in mee ſhall become all new. When I ſhoot forth, the Lord will in meaſure debate with mee, and ſtay the rough wind, in the day of the Eaſt wind, when I

* τημωρίας, ἀθυμίας.

Iſai. 27. 8.

blossome and bud, and fill the face of the world with fruit in its season: for
2 Cor. 6. 5, 6. I will approue my selfe as the seruant of Christ, in much patience in afflictions, in necessities, in distresses, in tumults, in labours by the word of truth, by the power of God, by the armour of righteousnesse on the right hand, and on the left; by honour and dishonour, by good report and euill report, as persecuted, yet not profligated, as chastened, and yet not killed, as sorrowfull, and yet reioycing,

as

as pruned being pampinous, too full of needleſſe ſprigges, and ſuperfluous twigges, yet not taken away as the fruitleſſe branch, nor caſt forth, nor withered, nor gathered of men, nor caſt into the fire, but purged for fructification: *and this is my comfort in my affliction.* Io. 15. 6.

9. *By the word of God through faith, they underſtand*, that afflictions are *neceſſary exerciſes*, *Heb.* 12. 13. a kind of wreſtling betweene the Lord and his ſeruants. Troubles on them, his hands on them, and theirs on him, the

2 Tim. 2. 5. right hand of faith. Thus it is wrested, and who preuaileth? Alwayes the afflicted, striuing lawfully. The lawfull striuing learned of *Iacob*, *Hoseah* his interpreter, hee had power with God, and preuailed, for hee wept, and made supplication vnto him, *Hos.* 11. so may all ouercome, if the Lord may ouercome; the heart yeelded vp, the strife is ended, humbled in the sight of God, immediately lifted vp, *Iam.* 5. 10. teares seene, hee yeelds, supplications made, he takes away his hand;

hand; the victory with facility had; grieuous the conflict for the present time, yet ioyous afterwards; the Lord not let goe, the blessing not obtained. Heb.12.11.

This when I remember I powre out in me my soule thus: Is the euill vpon me, the hand of the Lord, Doth hee thereby wrestle with mee, wretched man that I am, who shall deliuer mee? Hee will himselfe hold mee downe with his left, and vphold mee with his owne right hand; my faith his gift; his worke that I beleeue Rom.7.24. Io.6.29.

in

in him, beleeuing in him I cannot, nor ſhall be caſt downe of him, or out of his ſight, touched happi-
Gen.35.25 ly the hollow of my thigh, as hee wreſtleth with mee, it may ſlip out of ioynt, or the ſinew may ſhrinke, and I may halt vpon it, but my faith ſhall not faile. Therefore will I, while the Lord with mee, ſtriue lawfully with him, holding my ſelfe faſt by him, weeping before him, and making inceſſant ſupplications vnto him: exerciſed this ſhall bee my exerciſe vntill I preuaile, and through him,

him, I ſhall preuaile with him, he will hold me faſt, ſee my teares, heare the voyce of my weeping; giue mee the petitions that I deſire of him, bleſſe me with the new name, in the white ſtone giuen to him that ouercommeth, I ſhall haue princely power with God and men. I will not feare what men can doe vnto mee, aduantagious the diſaduantage, the agitation requiſite, lucratiue the luctuation: And this is my comfort in my affliction. Pſal. 6. 8. Iſai. 38. 5. Reuel. 2. 17. Pſal. 118. 6.

Laſtly, *By the word through*

through faith they vnderstand: That afflictions precede the ioy of the Lord, and glorie to come, as the pleasures of sinne, destruction and damnation. To them
Phil. 3. 18. that make their bellies their Gods, and that minde earthly things, as the enemies of the crosse
Rom. 2 9, 10. of Christ, *Tribulation and anguish, indignation and wrath*; but to them that lye amongst the pots, in stocks, in the dungeon, in the briars and in the burning bushes, induring the fierie triall of their faith, *fulnesse of ioy and brightnesse*

neſſe of glorie, the triall of their faith being much more pretious than of gold which periſheth, though it bee tried in the fire, ſhall bee found vnto praiſe, and honour, and glorie, at the appearing of Ieſus Chriſt. The Paſſouer of the *great* * *tribulation* celebrated, or the ſame paſſed ouer, they ſhall waſh their robes, and make them white in the bloud of the Lambe, their vile bodies alſo be faſhioned like vnto the glorious bodie of Ieſus Chriſt, ſhall ſhine as the firmament, yea as the Sun

* Reuel. 7. 14.

Phil. 3. 21.

Sun in the height of his glorie.

This when I remember, I powre out in me my ſoule thus: Of a truth I perceiue,

Rom.8.18. that the ſufferings of the preſent time are not worthy to bee compared to the glorie which ſhall be reuealed in me, I reckon not the temporall euill, but haue reſpect to the eternall good: I faint

2 Cor.4. 16,17. not, for though mine outward man periſh, mine inward is renewed day by day, my light affliction which is but for a moment, worketh for mee a far more exceeding and eternall

eternall weight of glorie. Therefore vnder my preſ-
ſures, I will by patient continuance in well-doing, ſeeke for glorie, and honour, and immortalitie, and eternall life; for I am perſwaded, that neither tribulation, nor diſtreſſe, nor perſecution; nor famine, nor nakednesſe, nor perill, nor ſword, nor death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to preuent the ioy, or to ſeparate

Rom. 2. 10.

Rom. 8. 38

parate me from the glorie to come, the spirit of glorie resteth already on me, and full is my heart of ioy in the Holy Ghost. The God of all grace hath by Christ Iesus called me into his eternall glorie, and after that I haue suffered a while, *will cause mee to enter into his ioy, which is fulnesse of ioy, and crowne mee with his glorie, which is eternall glorie. To him be glorie and dominion, for euer and euer, Amen.

*1 Pet. 5. 10.

FINIS.